

The **CHRISTIAN CENTURY,**

A Journal of Religion



Chicago, Lambeth *and*
South India

By William E. Barton

JULY SURVEY OF BOOKS

Laymen and the Social Gospel

By L. O. Hartman

Hamstringing Mr. Hoover

An Editorial

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The CHRISTIAN CENTURY

July 9, 1930

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The Office Notebook

Having, according to Mr. Milliken, had some undeservedly harsh things to say about the movies, it is a pleasure to be able to cheer without reservations a triumph on their part. The film, "With Byrd at the South Pole," is so good that it even deserves that much maligned word, "epic." It is so good that, after watching it, you cannot think of any way in which it could have been improved. It gives a new idea of what the teaching of history may be a hundred years hence.

We do not know who is editing the Chinese Recorder while Dr. Frank Rawlinson is in this country. But whoever he is has grievously misled the missionaries in that country by recording as an actual event the mythical Denational Disarmament Conference which Stanley I. Stuber conjured up as happening in 1940. It would seem impossible that the most casual reader could overlook the signs by which the articles which appeared in The Christian Century were shown to be only an optimistic forecast. Yet the Recorder reports the mythical speeches as having actually been delivered, and Dr. Fosdick as having made a living fuse of himself in order to keep the radio working. Perhaps by this time the Episcopal missionaries in China are mourning the departure of Bishop Manning for Rome!

To save this office much correspondence, may we say in answer to queries that have already come in and others that may be contemplated that the address of the National Council of Federated Church Women mentioned in last week's editorial ("Church Work for Churchwomen") is at 1123 Broadway, New York City.

Lest its importance be overlooked because of the size of the type in which it is printed, we take this means of calling attention to the article by Dr. L. O. Hartman on page 876. Dr. Hartman is the editor of Zion's Herald. The convention of which he writes was the first of its kind, and the liveliest that has taken place inside church circles in years and years. When you put John H. Edgerton, president of the National Association of Manufacturers, and Harry F. Ward on the same platform, and make the subject the extent to which the layman is responsible for putting the social gospel into action, you are sure to draw sparks. At Evanston, according to reports, they not only drew sparks, but pinwheels, sky rockets, Roman candles and cannon crackers.

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The CHRISTIAN CENTURY

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EDITORIAL

BY A decision of the United States circuit court of appeals, the former decision of Judge Burrows of the district court refusing citizenship to Professor Douglas C. Mackintosh, has been reversed. To Judge Burrows it appeared that declaring one's unwillingness to do what he considered morally wrong even if the government commanded it, or more specifically to engage in a war which the applicant deemed unjust, constituted a defect in one's devotion to the constitution and the laws of this country. Unconditional obedience was to be the test of loyalty. "There's no other way but to trust and obey" the government, said Judge Burrows. One must obey God rather than the government, if the two conflict, said Professor Mackintosh. Judge Martin T. Manton says that Professor Mackintosh is right. "There is a distinction between justifiable and unjustifiable wars recognized in international law. The rights of conscience are inalienable rights which the citizen need not surrender and which the government or society cannot take away." The case may still be carried to the United States supreme court. We hope it will. It is less important for one man to get citizenship than it is to have the highest court decide whether the abdication of conscience to civil law is a fundamental principle of our constitution.

Professor Mackintosh Gets Citizenship

commanded it, or more specifically to engage in a war which the applicant deemed unjust, constituted a defect in one's devotion to the constitution and the laws of this country. Unconditional obedience was to be the test of loyalty. "There's no other way but to trust and obey" the government, said Judge Burrows. One must obey God rather than the government, if the two conflict, said Professor Mackintosh. Judge Martin T. Manton says that Professor Mackintosh is right. "There is a distinction between justifiable and unjustifiable wars recognized in international law. The rights of conscience are inalienable rights which the citizen need not surrender and which the government or society cannot take away." The case may still be carried to the United States supreme court. We hope it will. It is less important for one man to get citizenship than it is to have the highest court decide whether the abdication of conscience to civil law is a fundamental principle of our constitution.

France Leaves the Rhine

WITH the withdrawal of the final contingent of French troops from the Rhineland, the military aspects of the world war may be considered at an end. Political results growing out of that conflict must continue for generations, or at least until the last reparation and debt claims are settled. The indirect results will be experienced even longer. But the military phase is over. Nowhere are troops left to enforce the provisions of the peace. Many believe that France might wisely have withdrawn from the Rhine-

land much earlier than she has. There is little to be gained in arguing that question. The fact is that she has continued her military occupation for more than eleven years, and that she must accept the consequences of that long extended period. Undoubtedly, German susceptibilities have been sorely wounded. Undoubtedly, the time required for the healing of the wounds thus inflicted has been lengthened by the extension of the occupation. But now that the occupation is over, there is nothing to make impossible a fairly rapid rapprochement between the two countries. France needs friends, especially in view of the truculence of Mussolini. Germany is as much interested in the proposals for a closer union of European states, put forward by M. Briand, as is France. There is no real danger of an attempt on Germany's part to evade her obligations under the Young plan because of the absence of French troops. In every direction, the way has been cleared toward a closer understanding. The emancipation of the Rhineland may easily prove to be not only a day of rejoicing in German history, but a day which marks a genuine advance upon the part of the whole continent toward peace.

The Year's Record on Civil Liberties

TWO annual reports the student of civilization's progress in the United States has learned to look for—Tuskegee's record of lynchings and the American Civil Liberties union's yearly account of its activities. The latter, covering 1929-30, is just off the press. It lists gains in 1929 in this fashion: The amendment to the tariff act taking from customs officials the power to ban foreign literature which they regard as obscene and putting the control in the federal courts, with trial by jury; the admission of Count Karolyi; the decision of the supreme court of South Dakota holding void the law permitting the reading of the Bible in public schools; the decision of Judge Thacher of New York holding that mere member-

ship in the communist party does not make an alien deportable; the award by a jury in New York to Rosika Schwimmer of \$17,000 damages for libel by Fred Marvin; the decision of the United States court of appeals at New York reversing the conviction of Mary Ware Dennett for sending through the mails her pamphlet, "The Sex Side of Life"; the acquittal of Salvatore Accorsi at Pittsburgh, tried for the shooting of a state policeman at Cheswick in 1927, and the later dismissal of the indictments against ten miners arrested at Cheswick at that time; the inquiry into the imprisonment of the Centralia I. W. W.'s undertaken by the Federal council of churches; the dismissal of the sedition charges against three communists at Bethlehem, Pa.; the dismissal of the contempt of court charges against two editors of the Cleveland Press for criticizing an injunction against race-track gambling; the amendment to the Massachusetts book law requiring books to be considered as a whole in determining obscenity; the appointment by the federal law enforcement commission of a special committee to study "official lawlessness."

Where the Bill of Rights Still Fails to Function

ALL these are real victories in the cause of civil liberty, although none of them is a victory of outstanding importance. On the other hand, the Civil Liberties union has to record certain set-backs suffered during the same year. There may be more value in studying the defeats than the victories. These are listed: The conviction in North Carolina of seven men for conspiracy to kill the chief of police of Gastonia, in a trial filled with religious and political prejudice; the conviction of five textile workers at Marion, N. C., for alleged riot; the failure of the courts of North Carolina to punish anyone for violence against strikers—either the killers of Ella May Wiggins, strike-leader, or the sheriffs who shot and killed six textile workers and wounded 24 more at Marion; the calling in of the militia and the official lawlessness surrounding the strike of textile workers at Elizabethton, Tenn.; the murder by three iron and coal policemen of one John Barkoski near Pittsburgh and their acquittal (with subsequent conviction of two for "involuntary manslaughter"); the decision of the supreme court barring Rosika Schwimmer from citizenship for her refusal to promise to bear arms in time of war; the decision of the Minnesota supreme court sustaining the state law giving judges power to enjoin the publication of newspapers held to be "defamatory"; the decision of the Pennsylvania supreme court sustaining the state sedition act; the conviction of five young women at San Bernardino, Calif., for displaying a red flag; the decision of the federal courts in Pennsylvania revoking the citizenship of one John Tapolcsanyi merely for being a communist; the failure of the Pennsylvania legislature to abolish the notorious coal and iron police; the failure of Gov-

ernor Young of California to act as promised on the pardon application of Tom Mooney; the decision of the Massachusetts supreme court sustaining the conviction of Harry Canter for libel against Governor Fuller; the conviction of five communists in Ohio under the sedition law.

Einstein's Space Is Eating Up Matter

PROFESSOR EINSTEIN made a speech a few days ago which, if it was correctly and adequately reported—as it probably was not—suggests that expectations are being aroused which are impossible of fulfillment and serves as a reminder that even the most rigidly scientific mind cannot avoid a certain degree of anthropomorphism in attempting to convey ideas that far transcend the grasp of ordinary intelligence. The promise seems to have been held out of "one set of equations which will describe completely our physical system." In the sense in which Einstein used this expression, such a set of equations may be found, and doubtless he will find them if anybody can. But in the sense in which it will be taken by most readers of the newspaper dispatches, it can't be done. That the ideas of space, time, matter, motion, gravitation and electro-magnetic force may all be coordinated in one intricate but orderly system and reduced to a common denominator, is entirely conceivable. And that is doubtless what he means by "our physical system." But that one comprehensive formula, or set of formulæ, can be devised which will explain everything that happens in the world, is as impossible now as it was when Newton's enthusiastic followers thought that the discovery of the laws of motion had brought them to the verge of understanding all the mystery of the universe. Our physical system is doubtless tremendously complicated, but an equation which will reduce it all to order will still leave outside its scope certain apparently simple human matters. Einstein himself can never find a formula which will explain, for example, why he plays the violin. And when it comes to explaining the relations of space and matter—"space is now turning around and eating up matter. . . . Space is having its revenge." Is it surprising that the Nicene fathers had some difficulty in describing God without anthropomorphic terms when the world's greatest physicist finds it necessary to explain his ultimate concepts in such language?

Denominations Agree on Christian Way of Life

REPRESENTATIVES of three great denominations recently conferred to see whether they and their constituencies were in substantial agreement as to the type of conduct which Christianity requires in the modern world. They were the Methodist Episcopal church, the Presbyterian Church in the U. S. A., and the Protestant Episcopal church. When projects for organic unity are in the air, primary consideration

is usually given to matters of doctrine and polity. But one notable union has lately been effected on the specific agreement that "Christianity is primarily a way of life." That is not necessarily so simple as it sounds. The next generation may find that the ethical question is no easier than the theological. The spokesmen for these three denominations, however, found themselves in entire accord and their findings were adopted unanimously. Church and state should forever be separate, the church should guide the conscience of individuals and infuse through society the principles of Jesus but should not seek to govern political action. The church has authority to exercise discipline over its members, but it is observed with approval that the tendency is toward "the methods of love, persuasion and voluntary penance" and away from such disciplinary methods as culminate in excommunication. So much for generalities. Certain concrete moral questions are treated, though still in rather general terms. Christian marriage is the life-long union of a man and woman; divorce is an evil; "all are striving to find the mind of Christ and to follow it in legislation upon this serious matter." Peace is praised and "all are agreed in the desire to find a substitute for war." "All races are one in the sight of God." The teachings of Christ should be applied to industrial and economic conditions, leading to "the achievement of the kingdom of God through the gradual creation of a cooperative social order." Certain agreements on the educational policies of the church are also stated. On the whole, a body of rather cautious agreements upon matters on which it was scarcely conceivable that there should be disagreement. But it is significant that the able and influential men who composed the three commissions put forth these views of other than theological and ecclesiastical matters as a "contribution toward the achievement of that organic unity for which our Lord prayed."

The Pope Defines Some Terms

THE naming of five new cardinals—three Italian—at the secret consistory held on June 30, gave the pope opportunity to address the world, as well as the college of cardinals, in terms which it is to be hoped that the world will understand. First, he protests against Protestantism's "work of corrosion and conquest" in Italy. That this is allowed to go on seems to him "in strange contrast, both in letter and spirit, to the Lateran conventions." "Even if we could have tolerated that those cults for practical purposes should have been designated by Italian law as 'admitted,' we did not expect that these same cults would be dealt with in such a way as to seem not only tolerated in theory and admitted in practice, but also in no small way actually favored." In point of fact, the only favor that Protestantism has received from the government in Italy has been permission to exist and to function on some such basis as do the nonconformist bodies in England, though under rather more

handicap from the alliance of the state with an official church. To protest against that "favor" is to protest against toleration. In the second place, the pope tells the world, with reference to the troubles in Malta, that "at no moment has our action or that of the Maltese bishops ever entered the political sphere," but that it has dealt solely with moral issues and with the principles which must govern the conduct of Catholics. When one recalls that the action of the Maltese bishops included instructing parish priests to refuse the sacraments and absolution to persons who expressed their intention of voting for the present premier and the other candidates of his party in a pending election, it will be understood in what sense the head of the Roman Catholic church uses the terms "political sphere" and "moral issues." This throws a flood of light on the meaning of all other Catholic statements about the church's abstention from political action. The kind of abstaining from political action which consists in jumping into an election involving a matter of church privilege and no moral issue whatever, and controlling votes by threatening ecclesiastical discipline and (ultimately) the pains of hell, is not a kind of abstaining that will profoundly impress the people of this country with the church's non-participation in politics. Thanks to the pope for defining the terms. Now we know what Catholics mean when they say that the church never invades the political field.

Second Thoughts on the Lingle Murder

ONE of the most remarkable, and melancholy, issues ever published by a newspaper was put out by the Chicago Tribune on June 30. Three weeks previously one of its reporters, Alfred Lingle, had been murdered. The killing had been accepted by the Tribune, and the rest of the press, as notice from the underworld that exposure of its activities would not be permitted. Lingle, who specialized in reporting the news of gangdom, was represented as a martyr to duty. Rewards of more than \$55,000 were offered for information leading to the conviction of his slayer. The press of the nation joined in the demand that this challenge to its future usefulness should not go unanswered. At the time The Christian Century ventured to suggest that there were some under-the-surface matters that needed clearing up before the martyrdom theory could be fully established. It asked a few questions. And by the issue of the Tribune for June 30 these questions are shown to have been justified. In a signed front-page story the city editor of the Tribune maintains that, whatever Lingle's participation in underworld affairs may have been, this aspect of his life was unknown to his paper. And on the editorial page stands the admission that "Alfred Lingle was killed because he was using his Tribune position to profit from criminal operations and not because he was serving the Tribune as it thought he was." The two statements

can be accepted at their full face value. Lingle undoubtedly did deceive his employers, and they may easily not have known of his sinister operations in gangland. When the Tribune claims that it is necessary for a newspaper to keep on its staff members who are on terms of intimate friendship with leaders of the underworld in order to report underworld affairs, many will question the claim. Yet they will sympathize with the Tribune executives as they fight to protect the good name of their paper, now jeopardized by the faithlessness of such a reporter. But this incident points to a fundamentally unhealthy situation which affects the whole world of metropolitan journalism.

Serving Two Masters in the Newspaper World

HOW many reporters on city newspapers nurture sideline interests? And to what extent do the newspapers know the nature of these outside activities of their workers, and approve of them? Nobody is in a position to answer these questions at present. But a fairly extensive acquaintance among newspaper writers leads to the belief that the number of those who have supplementary sources of income from the outside is proportionately large, and that such writers as have no sideline income are generally trying to secure one. To those acquainted with the scale of newspaper pay, this eagerness for supplemental income will be easily understood. In many cases, these interests outside their newspaper work are quite legitimate. Indeed, newspaper workers will find it difficult to draw a line between legitimate and non-legitimate supplemental work. The payments which the late "Tex" Rickard regularly made to some of the sports writers who reported his prize fights were widely regarded, in the profession, as illegitimate. What about political jobs given for service to political organizations, or to individual politicians? The kinds of outside interests cultivated by newspaper workers are beyond tabulation. There are friendships struck up with stock brokers, and used as a basis for market operations. There are intimacies with politicians, leading into lucrative real estate deals. There are connections with the police, such as proved Lingle's undoing. There are services in the exploitation of wealthy persons who desire public notice. There are services in promoting organizations that cannot quite afford a full-time press agent. And so it goes. The world of the city newspaper is honeycombed with this sort of thing, and it subjects to a mounting discount the disinterestedness of the newspaper worker. Newspaper managements cannot deal with the situation successfully until they provide adequate salaries, and then insist on full knowledge of the outside interests of all members of their staffs. But unless they do something of the sort, the Tribune will not be the last newspaper to be forced to ask the public to believe that it did not know what its own workers were doing.

Babbitt: 1930 Edition

CHICAGO has been entertaining Babbitt. Yes, sir, Mr. George W. Babbitt himself, with his blue badge pinned on the lapel of his coat, and his back-slapping propensities given full swing, and his ability to burst into song about Old Man MacDougal's farm brought to public knowledge on every possible occasion. Or, in other words, Chicago has been entertaining the 25th anniversary of Rotary International. It has proved to be quite a convention. There were almost enough delegates to fill the city's largest prize-fight arena, and although there wasn't as much dressing up and parading as goes with a convention of Elks or Shriners, and the entries for the golf tournament were so few that the event was called off, still the city got a very fair idea of the manner of men who make up the luncheon clubs and give the intelligentsia their choicest targets. Well, what sort of fellow does the 1930 edition of Babbitt turn out to be? A most surprising chap, indeed. A chap who joined Rotary with not a little pride because of the recognition it implied as to his position in the local boots and shoes world. A chap who looked forward to mixing with other business men in an atmosphere of informal fellowship, and perhaps picking up a hint here and there that could be turned into money. A chap who read the motto, "He profits most who serves best," as a fairly complete expression of a satisfactory philosophy for an industrial society. But a chap who wakes up to find himself allied with other men in more than sixty countries in what turns out to be nothing less than a campaign for world peace. For from its opening session to the close, the anniversary convention of the Rotary clubs was simply a peace meeting. It will prove sad news to the intelligentsia, but Babbitt has gone pacifist.

Community Religion with a World-wide Vision

RETIRING from his office as executive secretary of the Community church workers, Rev. J. R. Hargreaves will continue his work with local churches which are endeavoring to organize the community forces for united religious activity. As field agent for the Home missions council, which has been cooperating in the joint committee, he will carry on the effort already successfully initiated for the development of a uniform approach to these problems of community religion which will receive the backing of the denominational superintendents of the various groups concerned and will utilize existing denominational loyalties without allowing them to become nuclei of division and competition. The new secretary of the Community church workers, Rev. Richard E. Shields, will also cooperate in this important enterprise. Local church unity normally requires the consideration of these three factors: the specific needs and interests of the local community; the existing religious traditions,

habits and connections of the individuals involved; and the need of some sense of a wider horizon and of responsibilities reaching out beyond the boundaries of the neighborhood. There is being rapidly developed a tested method of procedure in which all of these factors are adequately taken into account.

Hamstringing Mr. Hoover

TH E Honorable Hiram Johnson, United States senator from California, does not like the naval treaty. He made a radio speech the other night in which he told the country that the treaty should be defeated. We did not hear his speech, and we cannot report at first hand on the arguments which he advanced in favor of his position. But the Chicago Tribune, which stands shoulder to shoulder with Senator Johnson in opposing the treaty, reported that "Senator Johnson . . . said in his radio speech that the President's real reason for rushing the pact to ratification is to make political capital for the administration in the congressional elections. The President, according to this theory, has been unfortunate politically of late, has suffered a loss of popularity, and is hard up for an accomplishment to revive his drooping political fortunes."

Here is statesmanship for you! Oppose the President's desire to see the naval treaty ratified because, forsooth, the President would, if the treaty were ratified, have an important international achievement to his credit! In considering this situation one can pass by, for the moment, the attribution of low motives to the President. Let it be assumed that the President's motives are as cheap as Senator Johnson tried to make them out to be. It still remains that the naval treaty provides another step toward world peace. It still remains that the ratification of the treaty will lessen the danger of war. But what is that to Senator Johnson? The thing that interests him is keeping the President from having a chance to build up his political prestige. Never mind what else is at stake; here's a chance to put the President in a hole!

This desire to embarrass the President's political fortunes might not be worth serious consideration if it were confined to Senator Johnson. After all, Senator Johnson is a fairly well known, and widely discounted, figure in American life. But the unpleasant fact is that there seems to be a large section of the senate and house of representatives almost equally intent on annoying, and if possible wrecking, the administration. In this group will be found not only all but the most independent democrats—whose party tradition compels them to do what they can to keep a republican administration from being too comfortable—but numbers of senators and representatives who are members of the administration party. If these men could have their way, they would reduce

the leadership of the nation to impotence for the next two and a half years.

The reduction of the appropriation for the Wickesham commission was one means taken by this group to hamstring Mr. Hoover. This commission is dealing with an issue of tremendous importance to the future of our national institutions. It has only begun its work. It sought an annual appropriation of \$250,000. The senate cut that appropriation to \$50,000. Mr. Hoover promises that he will raise the additional \$200,000 from private sources, so that the work of the commission shall not be curtailed. But the whole petty business was carried through in a spirit of scarcely dissembled glee over the opportunity which had been found to annoy the President.

The demand for the production of secret papers before the senate committee on foreign relations was another example of the same sort of spirit. Did anyone seriously expect the administration to make public secret memoranda exchanged in the initial stages of diplomatic conversations with another nation? Of course not. To have done so would have been a breach of international good manners so outrageous as to have made future negotiations with other nations almost impossible. Did anyone seriously maintain that, without possessing knowledge of these preliminary memoranda, the committee was not in a position to judge the worth of the treaty finally written? Of course not. The whole business was a play to the galleries, a play to the stunt press. And its purpose was almost entirely to put the President in a hole.

Much the same motive worked powerfully in the recent votes on veterans' pensions. Nobody has tried seriously to refute the argument made by Mr. Hoover in vetoing the Spanish war pension bill. It was a bad bill. It was one of those bills that are particularly pernicious because they are primarily designed simply to make and control an "old soldier vote." Mr. Hoover vetoed it, and it was re-passed over his veto, while a certain type of politician went whooping about over the political mistake which the President had made in standing against the interests of the veterans. Then came the world war pensions bill. It was another bad bill, so bad that even the American legion would not support it. Again the President vetoed it, and by this time there was enough party regularity restored in the house to uphold the veto. But even that ancient bugaboo, party regularity, was scarcely enough to restrain the members of congress from going on with this game of putting the President in a hole.

Nobody will deny the right of congress, or of any congressman, to criticize the President or to vote against bills which he favors. Anybody has a right to criticize the President. Even The Christian Century occasionally exercises that right! When the President has made mistakes which would have involved future ill consequences of importance—as we have believed he has on several occasions—we have not hesitated to oppose his course. The chances are

that we will have to oppose him again before his term expires. But this business of sniping at the President for the sake of gaining petty political advantage is something else again. It is politics of the cheapest sort, utterly unworthy of the men who are engaging in it. And unless all signs fail, it will eventually make more friends for Mr. Hoover than it will cost him.

If this sort of maneuvering to embarrass the President continues, it will be time to speak to the men who serve in congress with the utmost deliberation and solemnity, in something after this fashion: Gentlemen, enough of political horseplay. When you deal with a naval treaty, remember that the thing with which you really deal is peace, is the fate of our children, is the hope of mankind for a less sorrowful world. When you deal with questions of the enforcement of law, remember that the thing with which you really deal is civil order, is the future of the state, is the permanence of our democratic institutions. When you deal with such an issue as prohibition, remember that the thing with which you really deal is the quest for a sober society, is the desire of men for quiet and prosperous homes, is the attempt to eradicate an age-long social evil.

These issues are too great for the nation to be content that they shall be messed up through any attempt to play politics at the expense of the President. The country is losing patience with the statesmanship of men whose course is controlled by no higher ambition than to put the nation's chief executive in a hole.

The Skyscraper Well

A Parable of Safed the Sage

ICALLED at an Office that was high up in a Skyscraper, where a friend of mine doth earn a Living.

And his Secretary said, He is out, but he will soon return, and I am sure he desireth to see thee. Please take a seat and he will soon arrive.

So I sate by the window, and looked out into the Court that was in the heart of the Building, with many Windows Opening into it from all four sides.

And I spake unto the Young Woman, saying, Thou hast in sight a Large Section of Humanity.

And she said, I could make a Book out of what I have observed from my Window, looking out into the Well of this Building. The people who have offices in this Building number as many as Thirty-five hundred, and that is a City. And almost everything that doth happen in a City is visible from my Window.

And I said, Relate unto me a chapter from thy Book.

And she said, I have seen a Fight, that was almost a murder. And I have seen the Police arrive and carry a man away. And I have seen a Window-washer fall to his death. And I have seen a dozen love-affairs. And I behold all manner of Occupations. For yonder is a Dentist, and across there is a

Barber, and there is a Chemist, and there is an Architect. And yonder is a writer of Magazine Articles, and he sitteth at his typewriter pounding away from Nine until Five with hardly a stop for Lunch.

And I said, Thou hast observed much.

And she said, Yonder is a Beauty Shop, and there is an High-grade Dressmaker and there is a Jeweler.

And I said, I behold also a number of Secretaries, powdering their noses and doing other important things.

And just then my friend came in, and we went into his Inner Office.

And I said, Thou hast a View of all manner of life from the Window of thine office.

And he said, Yea, and so hath every other man. Here it doth happen to be visible in Perpendicular Layers, but on the Street it is Horizontal. And all life's experiences are like unto that which is visible in the inner Court of a Skyscraper.

And I said, It is rather a Solemn Thought that every soul of them hath capacity for Joy and Sorrow, for Virtue and Sin.

And he said, Piling them up in a Skyscraper doth make no difference about that; and we have other Fish to fry. What are thine inclinations regarding Lunch?

And I said, Hath this Skyscraper a good Restaurant?

And he said, Come and thou shalt see.
And I went.

VERSE

Sacrament

“HIS Body broken for your sake”—
I hear the words, and at the altar kneel,
And know that God is present here.
Into the sunlight from the fragrant dusk
I slowly pace, and see a world awry;
Crude, ugly buildings spawned by man;
Frustate mortals searching out their hearts,
And finding dust and rottenness;
Hatred, malice, and a host of lesser, slimy sins . . .
And know that God is present here.

CATHERINE WILLIAMS HERZEL.

Culture—With Risks

I’VE joined the ranks of the moderns
who spread futility . . . achieved
the attitude pessimistic . . .
penned books that feed despair . . . believed
that life is a blunder. Proudly
I’ve scattered the cynics’ leaven
and gained my pittance of culture.
. . . I’ve lost the kingdom of heaven.

EVA WARNER.

Chicago, Lambeth and South India

By William E. Barton

CHICAGO is a good city with a bad reputation, conferred upon it largely by people from other towns and countries who go there to misbehave. So many good things come out of Chicago one wonders at the relative inactivity of the rest of the world. For instance, these South India proposals for church union. Their corner-stone is the Chicago-Lambeth quadrilateral. In 1886 the Episcopal general convention met in Chicago and made a monumental declaration. It affirmed that the Protestant Episcopal church in the United States had no desire to absorb other communions, but did earnestly desire a plan of effective unity. It proposed a union of Protestant churches in the United States on the four-square basis of an acknowledgment of the Bible, the Apostles' and Nicene creeds, the two sacraments of baptism and the Lord's supper, and "the historic episcopate locally adapted."

This proposal was signed by one thousand clergymen and thirty-four bishops of the Episcopal church in the United States, and was the most notable contribution of the century toward church union. It gave to the Episcopal church a leadership which it retains to this day, whether of right or not we need not now consider, in matters relating to the union of Protestant Christianity.

This proposal definitely recognized that there was no practical use in including Rome in a participation in the program because there was only one condition on which Rome would consent, which would be Protestantism's complete submission and the acceptance of many errors repugnant to Protestants.

Lambeth Conference

Not from Chicago, but from Vermont came in 1851 a proposal that the archbishop of Canterbury should call a synod in which the bishops of the Episcopal church might iron out some of their international perplexities. This was in 1851, and nothing came of it at once; but in 1865 a similar request came from Canada, and the first Lambeth conference convened at Lambeth palace, London, in 1867. The archbishop of York would not attend; and Dean Stanley refused the use of Westminster abbey for the final service, but the conference was convened.

These Lambeth conferences have been held since approximately once in ten years. As one looks over the questions debated and passed upon, he is inclined to the view that some of them would better have been left alone, but that in the main these conferences have served a useful purpose. Dean Stanley would no longer shut the abbey doors in the face of it, and the archbishop of York is among those regularly present.

The Lambeth conference had got beyond its first and dubitable stage when the Chicago quadrilateral, as it has begun to be listed in ecclesiastical Sears-Roe-

buck catalogs, was flung forth to the world. The conference met in 1888, and the Chicago document was its chief consideration. A bit horrified at this Yankee contraption, the conference overhauled it a little, dotting an "i" and crossing a "t" here and there and by no means improving it, and gave it to Christendom as the Chicago-Lambeth quadrilateral.

Rome and Anglican Orders

Not one inch of progress in that direction has been made by subsequent conferences. Ten years later, when the bishops at Lambeth took up the matter for consideration, and faced the question, Would the Episcopal church take any further step toward union? the bishops convened at Lambeth answered in a very curt negative which showed that already many of them regretted having gone so far; and they sustained their negative in a long declaration very considerably hedging upon the proposals of 1888. If the Chicago document had not gone through when it did, there is little likelihood that it would ever have gone through. Certainly the proposals set forth ten years ago at Lambeth, in July, 1920, providing for a ludicrous "exchange of commissions," was not to be counted progress along the lines of the Chicago proposals. And what will be done at Lambeth in the summer of 1930 we shall not have long to wait to discover. It will not go farther in the same direction than did the conference of 1888.

For forty years and a little more the Protestant churches have been wandering in the wilderness of this discussion. Yet they have not been wandering all the time. At least thirty-eight of those forty years have been spent at Kadesh-barnea. Our difficulty has not been with the Bible, nor even with an elastic interpretation of the creeds nor an acceptance of the two sacraments. Our difficulty has been with the "local adaptation" of the historic episcopate.

The historic episcopate has taken on a somewhat new emphasis and significance in discussions of years subsequent to 1888. In 1895, Pope Leo XIII addressed an encyclical to the English, in response to the request of Lord Halifax, William E. Gladstone and others, that the pope recognize the validity of Anglican orders. The pope greatly desired to do so, for he held Gladstone in high regard, and he wished to establish a closer relation with the English and the English-speaking people; but he was forced against his desires to declare that Anglican orders were null and void. Bitterly disappointed, the high Anglicans determined that at the very least they would put no farther distance between the Episcopal church and Rome. The apostolic succession is not now usually claimed for the sake of mere historic continuity, but as a means of giving to the Episcopal church what its extreme high church representatives think to be sac-

ramental validity. What the Anglo-catholics most desire at the present moment is not to establish an unbroken line of heads and hands from the apostles to Bishop Manning, but to assure themselves that the men whom Bishop Manning ordains can do something to bread and wine which a Presbyterian or a Congregationalist is supposed to be unable to accomplish. In so far as the historic episcopate affords them assurance of this prerogative, they wish to be sure of it; but that is a means to an end, and the end is sacramental. It is not likely, therefore, that the doctrine of the historic episcopate will be defined at Lambeth as susceptible of a local adaptation that will permit any mere Methodist or Baptist to assume that he can consecrate the elements to be used in the Lord's supper as effectually as an Episcopalian thinks himself able to do.

There is a somewhat general impression that the Chicago-Lambeth quadrilateral was the beginning of a movement which has made progress ever since toward the union of the Episcopal churches with the churches of other Protestant communions. As a matter of fact, the initial effort was the farthest reaching; the doctrine of the historic episcopate has been hedged about with added reservations since 1888. The bishops at Lambeth made one heroic effort to catch up with Chicago, but they soon lost step. The Kadesh-barnea of the Chicago quadrilateral is the historic episcopate, sacramentally circumscribed, and not locally adapted.

This article does not propose to discuss the World conference of faith and order at Lausanne further than to say that whatever agreement the delegates had before they arrived, and that was much, and however much if any they gained through that conference, no one can suppose that any progress whatever was made toward an advance upon the Chicago quadrilateral regarding the historic episcopate. That subject was loaded with dynamite.

South India Proposal

Comes now the South India proposal, which as yet is only a proposal, and which is in very considerable danger of being nothing else. It proposes to unite the Church of India, Episcopalian, the South India United church, inclusive of Congregationalists, Presbyterians and some others, and the Wesleyan Methodist church of South India in complete organic union. The basis of that union, be it noted, is not a recognition of the non-episcopally governed churches as churches or their ministers as constituting an apostolic ministry, but, first, the admitted Christian character of the membership of all these churches, and, secondly, the Chicago-Lambeth quadrilateral!

That sentence calls for an exclamation point.

And it is agreed, first, as to creeds, that the united churches may have all the liberty of interpretation and of additional statements of faith which were recognized at Lausanne; and secondly, that as to the episcopate, on the one hand no one shall be required

to accept any particular theory of the episcopate, but secondly, that no non-episcopally ordained minister (or any other) shall minister to a congregation without invitation; thirdly, that the bishops shall begin at once, and that their presence shall be essential to all future ordinations; and finally, that at the end of thirty years there shall be a readjustment to the situation as it then shall be.

What Does Union Mean?

By the end of thirty years, very nearly all the non-episcopally ordained ministers will be dead. The United church will by that time, and perhaps long before, be the Episcopal church, called by whatever name. No one doubts this; it is an end clearly foreseen, and of course it leads people on both sides to ask, If this is the way to do it, why wait thirty years? And others fear or hope that at the end of thirty years God will have put his spirit of liberty into some prophetic soul who will rise and protest against the yoke of bondage, as he may possibly call it.

For our present purpose, the important thing to remember is that, so far as the historic episcopate is concerned, we still are at Chicago in 1886, if, indeed, we are so far along as that. For it is not by any means certain that thirty-four bishops and one thousand clergymen would do that noble act over again if it had not already been done then. The Chicago quadrilateral is still a registered high water mark.

So much for the past, and for some aspects of the present. And what this article undertakes by way of an interpretation of the future will not be in prediction of the fate of the South India proposals, about which, however, one might with very little danger hazard a guess. We come now to what this article wants to say.

When people talk about church union, they ought to stop, look, listen, and decide what kind of union they are talking about; for discussions of church union move back and forth in a double-corner. Do we mean that we favor the union of the churches and sects that, having much in common, may pray and plan for a union that will eliminate sectarian competition, and produce a diminished number of sects within a period of years, such that we men and women who are now living may make some helpful contribution toward the result? Or do we mean the ultimate union of Greek, Roman and Protestant churches, which no one can suppose is now in sight or likely to occur for perhaps a hundred, five hundred or a thousand years, if ever? Do we or do we not mean a union in which we living Christians may share, at least in its beginnings, or a union, purely academic and theoretical, to be described in large words that feel good in the mouth?

Let there be no attempt to evade this question by answering that we mean both, but that what we are really striving for is the complete unification of all Christendom, and that whatever closer unions we are to promote are to be welcomed only as fragmentary

fulfillments of the larger hope. That answer, as it has been uttered and applauded, is an evasion, whatever it pretends. Whatever ideals we cherish, we have to direct our immediate and practical efforts toward one or the other of these two ends; we must choose.

Certainly this statement just made will provoke a challenge, and that is one reason why it is made. Good men will answer, "We dare not pray for anything less than that they all may be one, and in striving for this end we shall be striving for all that is nearer but in the same direction." Pray that they all may be one five hundred years from now, but pray that a long while before that the Southern Methodists and Northern Methodists may be one, and that the eleven or fourteen kinds of Presbyterians may be one, and that the thirteen or nineteen kinds of Lutherans may be one, and proclaim that no one may have right to pray for the larger and dubitable end who does not work and pray for the smaller one.

If an officer in charge of a fourteen-inch gun is about to shoot, and fifteen miles is the range of his gun, he does not shoot on the assumption that he may with one and the same shot reach a target fifteen miles away and smash everything between. If he is to hit a target fifteen miles away he must elevate his gun to an angle of forty-five degrees, and his shell will rise somewhere from six to nine miles above intermediate objects. More than half our discussions of church unity are at least that distance up in the air. If the fourteen-inch gun had to reckon only with the rotundity of the earth, the shell aimed to kill everything both near and far would bury itself in the mud within a mile, to say nothing of what gravitation would do to it.

A Practical Aim

One is at liberty to pray as hard as he wishes that Jehovah may cease to harden the heart of the pope. He is not forbidden to pray that the Greek Orthodox church may in remote ages share our hope of unity. But what about uniting the seventeen or twenty-seven kinds of Baptists? For which target are we setting our sights and computing our trajectory? It is not simply a matter of varying elevations; we do not even know the direction in which we ought to shoot to bring down Rome with one barrel and the Greek Orthodox with the other. We do assuredly know that so long as we shoot in those directions, everything this side of there is safe.

The way to promote Christian union with those with whom the Christian bodies to which the readers of this article belong is not to compute a parabolic curve whose trajectory curves to Rome in expectation that the projectile will ricochet to Constantinople. It is to begin near home.

Let us return to Chicago, and remember how nobly there in 1886 a bow was shot at a venture that, if it did not pierce between the joints of the harness, enabled the Christian world, long, long afterward in an

oak, to find the arrow yet unbroke, as Mr. Longfellow remarked. There let it remain till someone with a longer, stronger bow may take another shot with it again in India or elsewhere. But let us remember that in India, which still is a British possession, the Chicago quadrilateral may be more significant than at this day it would need to be in Chicago. For instance, if the Presbyterians could harmonize their own internal differences, and then were to seek union with the Congregationalists, they would not need to worry about the historic episcopate, locally adapted. Perhaps either of those two communions would rather cheerfully say, "Our home missionary superintendents are really bishops; let us call them so," but they do not need to discuss that question in planning out their own union. Perhaps as unwise a thing as they could do would be to stuff the ballot-box with non-registered voters from Rome and Constantinople and Canterbury, and say, "Counting these as in the plan of union" (who are not in any plan of union now in sight) "three-fourths of all Christians have bishops, and we may as well take that leap out of the frying-pan now."

Time for Chicago Again

The writer of this article stands ready when the time comes to say that he rather likes bishops, and has a suspicion already as to what he might say if that were the present issue. But it is not. The Protestant churches in the United States are not at the present moment faced with any proposal of union clearly outlined as a program for the present generation in which the historic episcopate figures notably. It is entirely possible that this Kadesh-barnea where we have halted for forty years is not located on the way into the Promised Land. It may be that when we really enter upon a plan of unity that is actually to unite, and not to furnish material to talk about, we shall come around by quite another way. The writer of this article rather suspects that this will be the case; but he does not propose to block any route. We have been at Kadesh-barnea, however, about long enough. It is time for Chicago to get busy again, and formulate another plan.

Editorial comment on Dr. Barton's article will appear in the July 16 issue of The Christian Century.

Return of Life

I WILL not be daunted
By an interval.
Terror beats at dead of night
On a stony wall,
But no living spirit
Is entombed for long—
Redbirds in the dawning
Lift the stone with song.

ESTHER WYLIE PALMER.

JULY SURVEY OF BOOKS

Are Criminals Born or Made?

500 CRIMINAL CAREERS. Sheldon Glueck and Eleanor T. Glueck. Alfred A. Knopf, \$5.00.

REFORMATORIES have long claimed a high percentage of reforms and successes, in some cases as great as 80 per cent. The Gluecks, however, became convinced of the unreliability of the few follow-up studies supporting such conclusions, and at a time when society at large is sensitized to the subject of penal reform, throw new light on old but increasingly pertinent questions. What percentage of the former inmates of our prisons become law-abiding citizens? How many return to a life of crime and vice? What effect on the character and outlook does a penal institution bring about? Is prison a deterrent?

The book is based upon data obtained from a careful investigation of the life histories of 510 men who left the Massachusetts reformatory during the years 1911-1922, an ensuing five-year post-parole test period permitting the authors to gauge the probable permanence of the reformation or to establish reversion to criminality. The important fact they establish is that 90 per cent were not reformed five to fifteen years later, but went right on committing crimes after their discharge. Such evidence can only be damning for the reformatory system in general, coming as it does from one of the very best institutions of its kind.

If the reformatory is doing but little good, is it doing any harm? Apparently not. Although four-fifths of its inmates act badly after they leave it, two-thirds speak well of the institution and the treatment given them. There is little complaint of injustice, favoritism or cruelty. Only 30 per cent of its former inmates considered it to be a school of crime where the younger learn from more experienced criminals; indeed, 70 per cent said it did them no harm, while nearly two-thirds had something good to say about its deterrent effect, trade teaching, regular life and habits. Why then should this highly rated reformatory fail in the work apportioned it by society?

One clue is afforded by the characterization of the average inmate of the reformatory, in so far as 510 men may be taken as a fair sample. He is already a criminal and comes from a large, illiterate, impoverished family containing other criminals. In 60 per cent of the cases his home is a broken one. He is American born of foreign parentage and is chiefly a thief by occupation, his delinquencies beginning by his sixteenth year. He had been arrested three or four times before being sent to the reformatory. In 20 per cent of the cases he is feeble-minded. He usually stays 12 to 15 months in the institution, but masters no trade while there. After leaving on parole, he becomes a failure in 50 per cent of the cases so far as the parole officer can tell, while, after finishing his parole, the records show that he is still a lazy, wandering, drunken fellow. Only in one-third of the cases does he go to work at any trade learned by him in the reformatory. Such work as he does is poor, although not quite so poor as it was before he entered the institution. His criminality is not quite so steady, nor so frequent, as it was before his reform. However, neither the latter slightly encouraging facts, nor others cited of an apparently extenuatory nature, will prevent the eugenicists from regarding individuals of this type as being the unfortunate victims of a bad heredity, who in most cases have been unable to profit markedly by an environment which the majority of the inmates confessed to have been good. They would seem to lack by nature the inhibitions and instincts which make it

possible for others to be useful members of society, and in this respect the reformatory cannot help them. Here the eugenicist will additionally feel that it is the duty of society after proper deliberation to protect itself by cutting off such lines of descent.

In charity to these men, it has been suggested that this type of crime may be the expression of a self-limited disease of personality, which ordinarily runs its course during the years from 16 to 35 or 40, and cannot be checked by any remedies yet found. At any rate, since the majority are apparently irreformable, they must be either prevented (if anyone can do it), kept indefinitely in confinement, or turned loose to a life of crime until they get tired of it—which seems to be the situation at present. In the latter case, the eugenicist may consistently point out that they will leave descendants like themselves unless restrictive measures are taken.

It would seem possible to improve the existing system in reformatories to a certain extent. Thus it is fairly probable that with better psychiatric facilities a larger proportion of feeble-minded individuals would be found among the inmates—perhaps as much as 30 to 40 per cent. Such should be treated as feeble-minded, which ought to remove them from the scope of the "reformatory." The real work of the latter would seem to be with the 20 per cent more or less who did not "act badly" after the expiration of their parole, but the problem would be to recognize them in advance. All will agree that much criticism is due to the church for its failure in constructive missionary work during the parole period and to community and private social welfare agencies for their indifference during that time to the possibilities of constructive work with the prisoners and their families. Here is society's chance to reclaim the individual of whom it or the environment may have made a criminal. The latter unquestionably should have the benefit of the doubt until psychiatric study shows that his failure in society is due to congenital causes. An important advance in this connection is brought out in the chapter on predictability in the administration of criminal justice. In conclusion it is felt that the authors have made a very notable initiation of a much needed line of research, and one which has avoided those inaccuracies of criminal data and social information which tended to have misled social workers in the past.

N. M. GRIER.

Renewing Religious Vitality

REVITALIZING RELIGION. By Albert Edward Day. Abingdon Press, \$1.25.

EVERY WORD and every idea has a natural history. Each age adds its meaning and sometimes its corruptions to the original meaning. Sometimes the new meaning crowds out the old and, if the old stood for a legitimate experience, a new word must be found to express it. It is Dr. Day's idea that the prominent words in the phraseology of Christianity—"sin," "salvation," "Christ," "repentance," "word of God," "faith"—stand for permanent facts and insights in the history of men, that their relevancy to our experience has been obscured by connotations which were added to them through the centuries and which can be brushed off by rigorous and honest reinterpretation. It is to this task of reinterpretation that Dr. Day gives himself in this book, hoping that the renewal of religious vitality in our day can be brought about by such a process.

There is always a special satisfaction in efforts such as Dr. Day's in which the experiences of a busy pastor are combined with the insights of a mind fed by the best in modern science and literature. In such an effort neither the practical needs of men nor the temper of an age of science are left out of account. His book ought to be read by critics of the church who think that the pulpit is incapable of dealing realistically with the problems of modern society. It would be a wholesome lesson as well to the defenders of orthodoxy who imagine that there is no religious vitality in a faith which adjusts itself to the needs and the experiences of a modern man.

To Dr. Day, repentance means a searching analysis of the motives of conduct and a constant reorientation of his moral life in the light of his social situation; salvation is emancipation from all forces and tendencies which prevent the human personality from reaching the full stature of Christlike life; "Jesus the revealer" becomes the adequate symbol of the nature of God as a suffering and therefore atoning God, and faith is the confidence that we do not fight alone but have cosmic forces, centering in God, on our side in the moral struggle. Dr. Day's little book is not a bad systematic theology in brief. Of course, the carping critic might raise questions here and there. For instance, is not Dr. Day's theism too uncritically monistic? Does he not lean rather too easily on Pringle-Pattison's philosophy? Is not the faith of Jesus based upon moral experience much more than upon philosophical argument and therefore more "dualistic" than Dr. Day assumes? Is it not the genius of the Christian faith that it does not find God easily in the universe? Seeing nature red in tooth and claw, and the world of history not far removed from the world of nature, the Christian has no easy time believing that God is everywhere. Yet he manages ultimately to combine his critical attitude toward the world with a confidence that a God of love who calls him to transcend the world of nature is also the ultimate ground of all things. This crucial paradox in Christian theism is not easy to justify in terms of philosophy. It can of course be justified, as, for instance, in the philosophy of Professor Whitehead. But it is not quite as simply stated as Dr. Day seems to assume. But it is not possible to state a theistic position adequately in a brief chapter and I am therefore possibly not doing full justice to Dr. Day's views.

At any rate, here is a book written by a clear-eyed Christian leader which deserves the interest of all who are trying to combine new insights with ancient and perennial sanctities.

REINHOLD NIEBUHR.

Doctor-Lawyer-Psychiatrist-Priest

FOUR SQUARE, THE STORY OF A FOURFOLD LIFE. By John Rathbone Oliver. The Macmillan Company, \$2.50.

THE REVEREND Professor John R. Oliver, M.D., has had indeed an extraordinarily varied career. Harvard graduate; three years in a theological seminary, followed by a brief period of service as an Episcopal clergyman; some years of rather aimless residence in Europe, during which he was converted to Rome, for no particular reason apparently except that he was overwhelmed by the magnificence of the institution when he saw it at headquarters. He studied for the Roman priesthood, but narrowly missed ordination. Then five years study of medicine in the University of Innsbruck, and service in the Austrian army. Home again, fortune gave him a place on the house staff of the Phipps mental clinic in Baltimore, which he left to engage in private practice as a psychiatrist, in the course of which he became in-

terested in legal medicine and organized and headed the medical service of the supreme bench of Baltimore. While doing this, he took a Ph.D. in Greek and archeology at Johns Hopkins, and presently got an appointment as professor of the history of medicine, and went to live in a men's dormitory, where he became official warden and unofficial counselor in ordinary to everybody in trouble. The last phase was a return to the Episcopal church and its ministry—"priesthood" it is to him—and without dropping off any of his other functions he is now on the staff of one of the larger churches in Baltimore, where he "sings mass" regularly.

Such variety of occupations—made possible, for one thing, by a complete absence of domestic responsibilities—has produced a many-sided culture and a fund of wisdom, the best of which appears in his discussion of medico-legal matters and the psychological aspects of crime. In many respects Dr. Oliver is, as he himself confesses, a medievalist. Under this head I would class his attitude toward prohibition, his wistful regret that so few know how to "drink like gentlemen," and the honorable and necessary place that he gives to wine in the social rituals of the academic life. Distinctly medieval also are his religious ideas. This would be a boast with him, rather than a confession. His devotion to an extremely high form of Episcopalianism was revealed in the last chapter of his book entitled "Fear." That he has been able to find peace and strength in a purely sacramental type of religion and in one that is more Catholic than the pope (except for the single detail that he no longer accepts the authority of the pope), is not a matter about which I have any quarrel with him. It is not my kind of religion, but I can understand its appeal and appreciate its value. But that he has a thinly veiled contempt for all other types of religion, and sees nothing but rotarian whoop-la in the worship and work of evangelical Protestants, seems to indicate that for all his Catholicity he is not quite catholic enough, and that the breadth of his cultural and professional interests coexists with a regrettable narrowness in religious sympathies.

WINFRED ERNEST GARRISON.

A New Approach to Paul

THE ETHICS OF PAUL. By Morton Scott Enslin. Harper and Brothers, \$4.00.

THE professor of New Testament literature and exegesis in Crozer theological seminary has made in this careful work a new and too long neglected approach to the historical significance of the apostle to the Gentiles. Thousands of volumes have "flooded the world with an ocean of verbiage" dealing with the Pauline theology with minute variations of interpretation, but attention to his moral teachings has been almost entirely lacking. Hence the value of an analytical treatment which meets the ideals of scholarship in its evidences of research and which at the same time should prove greatly useful to the preacher who is anxious to have the moral impact of Christianity felt upon the problems of our own day.

No claim is made that Paul was a teacher of systematic ethics. He was a spiritual leader who met specific situations as they arose one after another in the early churches, whose ideals of living he was striving to save from the drag of an immoral Gentile environment. For him, first as a Jew and later as a Christian, morals and religion were completely merged. Dr. Enslin is content to leave them so, a fact which might cause his book to be discounted by the academic mind, but which adds to its value for the practical minded reader.

In so far as Paul had a system of ethics, it was gradually

unfolded as called out by immediate situations in the life of the churches. Thus the literary sources are occasional also and scattered here and there throughout the epistles.

In spite of these considerations, however, Paul is presented as in no sense an opportunist with a catch-as-catch-can moral teaching. His solutions, when taken together, show him to have been governed by certain deep-seated and clearly definable principles, four in number, which Professor Enslin treats thoroughly in the constructive heart of his book.

These cardinal principles are: 1. "Separate yourselves from all that would defile." In this chapter the author shows more satisfactorily than any other writer I know how deeply we are indebted to Paul and his Jewish moral heritage for the fact that first century Christianity did not degenerate into just another emotional cult running off into more or less sanctioned orgies. 2. "Be steadfast in all the conduct of life." The Christian cannot avoid all contact with the world, but he is to conduct himself with an unfaltering steadfastness as he meets unavoidable temptation and suffering. 3. "Through love serve one another." This is the basic principle for Christian living. Individual attainment is not enough. The true Christian is concerned ultimately with the edification of his brother. Christian love expresses itself in the multitude of virtues, such as forbearance, humility, kindness, long-temperedness, helpful criticism, relief of the poor, hospitality. 4. "Rejoice in the Lord always." Joy and the sense of ultimate victory distinguish the Christian morality from the air of melancholy constraint and irksome duty which marked the Stoic.

These four cardinal attitudes are shown to root back and down into the mystic union of the Christian with his Lord, which for Paul was not a metaphor but an experienced reality. The true Christian cannot help producing the moral fruits of the Spirit. This makes morality more or less automatic after the identification with Christ has been established.

The book does not criticize Paul's conceptions in the light of modern thought. It is a very fair and accurate analysis of what Paul never attempted to set forth systematically, yet which does reveal certain very real consistency and coherence. Much attention is paid to parallels and contrasts with Greek thought, especially Stoicism, and with the oriental mysteries. The author is convinced that influences upon Paul from other than Jewish sources are indirect and fortuitous. Paul's morality derives from his Jewish heritage. An index of biblical passages treated places the book almost within the ranks of the best sort of commentary.

RODNEY MCQUARY.

How We Get This Way

MAN AND SOCIAL ACHIEVEMENT. By Donald C. Babcock. Longmans, Green Company, \$3.00.

OUT of a mass of materials being published in the field of anthropology it is refreshing to find a book of 500 pages with such comprehensive prospective, clearness of style, and decisiveness of touch as this work, better described by his subtitle, "An Introduction to Social Evolution." With characteristic directness the author says it is his purpose to "make leisure safe for democracy." To this end nothing can better contribute than a study of social evolution. "It helps to hold the individual to his proper attachments within the body social." "Understanding the prehistoric roots of human society helps build wisdom into a code of conduct," especially in these days of increasing leisure. In a period when old social sanctions are breaking down and flabby beliefs, so-

cial ineptitudes and circumlocutions are being relegated to the realm of limbo, it is most essential to have an interpretive perspective of society's beginnings and evolution. We are examining as never before the basis of our social activities. "Why," we ask ourselves, "do we do things in certain ways? Why do we preserve special features in the construction of things? Why do we maintain ways of carrying out social ideas long after the circumstances accounting for them have ceased to operate? How do we get that way?" These questions cannot be answered by history, for the roots of social organization are deeper than history, but by social evolution, which must become a part of man's serious study. To answer these questions, is the purpose of the book.

With delightful candor Professor Babcock assumes that no study of human society can be entirely without bias, so he frankly and fairly states his points of view—his respect for the past, his feeling that there is a creative or emergent evolution, his idealistic method of interpretation as opposed to the materialistic, and his adherence to the doctrine of personalism. He properly recognizes the impossibility, in the space of one volume, of citing adequate data, so for these he refers the reader to standard works on anthropology. In those parts where he compares the primitive with the modern, leaving the intervening development to be inferred, his treatment is logical and gives the impression of being supported by a mass of evidence.

The one regrettable feature in this book, with its seriousness of purpose, fine taste in arrangement, incisiveness and penetration, is the attempt to popularize the chapter-headings. In many cases they give no clue to the chapter contents, are misleading, detract from the clearness of the author's presentation and simplify nothing. Who, for example, seeking a treatment of the influence of environment on early society and its limitation, would suspect it under a chapter-heading, "Man Receives the Great Challenge"? Or who, trying to lay his hand on the cultural values of mining and metal-working, would expect to find it in the chapter, "Man Learns from the Gnomes"? Or who, hurriedly looking for the treatment of basketry, pottery, ceramics and the conditioning of esthetic taste by technique, would think of its hiding under "Man Shows His Hand"? What serious minded person in these hurried days, seeking data on the development of ritual, the dance, drama, music, literature and architecture, would suspect its concealment in a chapter on "Man Hears the Stars Sing"?

The method of obscuring the choice fruits of scientific research under conundrum chapter-titles is just too bad for the author, his book and his readers. This defect, if it is such, should not however blind one to the value of the book. The conundrum-foolishness ceases so abruptly with the chapter headings that one wonders if they were put in by the author's friend in a playful mood. The collection and interpretation of the material itself is one of the most painstaking, most comprehensive and scientific in the field.

The early development of man, the influences at play upon him, his uniqueness as an animal, the rise of language, the social significance of his use of tools and implements, the domestication of plants and animals, the growth of doctrines about property, trade and slavery, the arts, war, marriage, the family, ethics and controls as evidenced in church and state, together with the tyranny of group culture-patterns and social progress, are traced in a vivid, comprehensive and cogent way.

There are some minor inadequacies in the use of terms which, however, do not evidence any vagueness of thought. To one who regards evolution as an hypothesis, *always subject to change with the emergence of new facts*, and to one who

thinks of evolution as an observed process in accordance with which changes have taken place in one field or another of human investigation, the following statements require rewording, though the ideas the author means to convey are clear. Evolution is "a method used more and more in various sciences"; and "in science it [evolution] has been baffled in some points and has had to alter its hypothesis repeatedly."

The book shows balance, studiously avoids padding and maintains a consistent purpose throughout, each section contributing directly to the central theme. One cannot read the book without feeling that it is a distinct contribution and that the author's announced purpose has been accomplished.

CHARLES W. COULTER.

The Faith of an Archbishop

THE CHRISTIAN OUTLOOK AND THE MODERN WORLD.
By Charles F. D'Arcy. The Macmillan Company, \$1.75.

MANY and varied have been the reactions to the changes of the age. That religious thinking should be drastically influenced by the mass of accumulated knowledge and the revolutionary technology of recent years was inevitable. Disillusion, pathetic uncertainty, feverish impatience, ingenious compromise and optimistic interpretations are among the effects registered in current religious literature. Not infrequently the message bears evidence of an agonizing struggle—a faith battling for its life.

In contrast to these more strenuous reactions, the present volume is irritatingly complacent. The archbishop of Armagh is obviously enamored with the marvelous disclosures of modern science. Far from causing him any discomfiture, each fresh discovery adds new luster to his faith. No difficulty is known in harmonizing historic creeds with the latest facts and theories. Faith and science advance together in perfect step and concord. Neither jolt nor disagreement mars the journey. One cannot conceive the good prelate ever experiencing an uneasy moment. He, too,

"Each year (has) dreamed his god anew,
And left his older god behind."

Faith has correspondingly expanded with his ever enlarging conception of the cosmos—naturally, smoothly, and without the slightest evidence of even growing pains.

This, in itself, should not, perhaps, be cause for surprise. Hosts of people have successfully adjusted their faith to modern facts, though satisfactory adjustment invariably exacts strain and agony. The novelty of the present volume lies in its rare combination of liberal outlook and old creedal formulas. The author finds no difficulty in making the mass of recently acquired data fit into historic dogmas. The old wineskins are equal to their modern contents. The Nicene creed loses nothing at the hands of modern research; if anything, its tenets are vindicated and strengthened by the cosmic outlook.

Evasion of issues, rather than a manipulation of the facts, characterizes Dr. D'Arcy's treatment of many of the controversial questions under review. "The truth is that the miraculous element in the life of Jesus Christ is just as necessary for us today as it was for his followers at the beginning, if we are to hold to the Christian faith." He does not explain, however, why belief in miracles is essential to Christian faith or how miracles may be held without violation of intellectual honesty. Foundational value is attached to Jesus' resurrection, without committing himself to the precise connotation intended by the use of the term. The author protests the need of a united Christendom, allowing unusual latitude in the interpretation of the eucharist; he is impressively silent, however, regarding

the basis of Christian unity or the qualifications required of those administering the rite. These are a few of many similar evasions, which are too conspicuous to escape the reader's notice.

On the positive side, the author feels that most of our modern theological difficulties arise from a personalized conception of God. As matter yields to the spirit of man, a supreme spiritual power constitutes the inner life and cause of all that is. Confusion arises, however, when the author insists on addressing this ultimate spiritual factor as Father, looking to him for providential care, even to the point of supplying the individual's material needs, and on the reasonableness of appealing to him "for recovery from sickness, for fine weather, and for good harvests;" nor is it less difficult to dissociate his "suffering God" from personality.

Two cardinal considerations lead the author to include the trinity as an essential element of "the Christian outlook in the modern world." Experience registers the activities of innumerable conflicting elements, whereas reason demands a unified, universal order. Human personality is accepted as the primary cause of existing discord and strife. In the second place, personality implies and necessitates relationship, for God, no less than for man. Perfect relationships, rather than personality, is life's highest goal and value: a final unity of being which will not only include distinct personal unities, but will integrate them in a universal, unified spiritual order. And inasmuch "as the Ultimate Unity must be beyond the grasp of our thought, it can only be by personal manifestations that the Supreme can reveal himself." But why, for the purpose of personal manifestation, the godhead should be limited to a trinity or why the specialized activities of the Holy Spirit are found necessary, is not made clear.

The most suggestive and helpful contribution of the present volume is found in the author's spiritual interpretation of life and in his appeal to the practical, rather than to the theoretical, values of faith. The universe, God, Christ, man, immortality and the Bible are interpreted in terms of spiritual needs, expressions and power. The significance of the sacraments and prayer, among other religious rites and practices, is to be found in their practical helpfulness, and not in the accuracy of our views concerning them.

It is only fair to add that the author's evident concern is not with the settlement of debatable religious questions, but to present a Christian outlook in harmony with known facts that may prove helpful. And the reader will find much in his present book to justify the author's commendable purpose.

WILLIAM E. HAMMOND.

Books in Brief

THE MIRACLE OF THE GALILEAN. By Paul B. Kern. Cokesbury Press, \$2.00.

These Fondren lectures, delivered at the Southern Methodist university by the former dean of its school of theology, set forth the greatest of all miracles, the personality of Jesus and its transforming power in the world. They are full of stimulus and inspiration for both preachers and laymen; especially the last lecture on "the unfinished miracle."

ARMAGEDDON: THE WORLD WAR IN LITERATURE. Edited by Eugene Lohrke. Jonathan Cape & Harrison Smith, \$5.00.

Within a year after the armistice I acquired a ten-volume history of the war, consisting of a jumble of journalistic and official material hastily swept together to take advantage of a real or supposed market. The dust upon it is disturbed only

at house-cleaning time. Briefer and better histories of the conflict have been published subsequently, such, for example, as that contained in Benns' "Europe Since 1914." But here is another kind of history. It is an anthology of war literature by great writers, interspersed with enough diplomatic documents and official announcements to furnish an outline of the principal events. So what we have is really a composite story of the mind of the nations at war. There are the first days of mobilization, the surge of patriotism, idealism and brotherhood. "The war has made everything beautiful." The world was like a man about to go over Niagara in a barrel who thinks he is starting on a romantic boat ride in the moonlight. Then—trench warfare, the war in the air, on the sea, and under the sea. All kinds of scenes, on both sides, and all kinds of people with all kinds of reactions to their varied experiences. There is, besides, an extended and scholarly introduction on the literature of the war, and a full bibliography. No other book gives such a comprehensive picture of both the outer and the inner aspects of the war.

REAR ADMIRAL BYRD AND THE POLAR EXPEDITIONS. By Coram Foster. A. L. Burt Co., \$7.5.

As timely as an extra edition of an afternoon paper, this account of the life and labors of Admiral Byrd tells what many people want to know just now. It is good routine journalism, rather than great biography, but that also is doubtless the thing that meets the need of the moment. It is an exciting story, and one that gives full emphasis to the inner quality of the man who could master such hardships in spite of a physical defect which caused him to be twice retired from the navy.

A COMMUNICATION

Bishop Cannon Replies

EDITOR THE CHRISTIAN CENTURY:

SIR: My correspondence with Mr. Goldhurst, while in possession of the lobbying committee, was permitted to be copied by someone in Washington and sent to the general conference at Dallas. This correspondence was filed in affidavit form by my accusers setting forth the facts in that correspondence just as they are referred to in the Christian Century editorial.

With this sworn affidavit and the argument of my accusers before it, the committee on episcopacy, composed of leading preachers and laymen of their respective annual conferences, by a vote of 54 to 11 adopted the report to pass my character.

When this report was read on the following morning, entirely upon my own motion I spoke to the conference, and among other things I said, not with tears or weeping but sincerely, "I desire in the presence of the members of this body in whose deliberations I have participated for thirty years to reiterate face to face the statements made in my letter to the committee on episcopacy. I did make a mistake in the transactions in question. I sincerely regret that mistake, especially since I have learned that my actions have wounded many godly ministers and laymen of my beloved church to which I have given my life." This statement certainly referred to and was intended to cover every phase of my stock transactions, including the correspondence.

The following day a protest against the action of the committee on episcopacy was filed, which protest was permitted to be read, and which recounted fully all the charges presented to the committee on episcopacy. Then, after the reading, the general conference itself—not the committee on episcopacy—refused by a vote of nearly two to one to permit that protest to be made a part of the journal.

On the following day, when a motion was made to strike my name from the board of temperance and social service, the vote

was 124 for and 257 against, the minority including all those opposed to me on moral, political, economic or personal grounds. So, as a matter of fact, I am today chairman of the board of temperance and social service of the Methodist Episcopal church, south, by vote of the supreme governing body of that church, notwithstanding the indefensible use permitted to be made of my private correspondence.

Second: It is my custom to attend carefully to every matter I undertake, no matter how many other matters I am handling. Before I sailed to South America in September, 1927, I told Mr. Goldhurst that I would arrange to put in his hands \$2,500 within the next few months, and that I would give him discretion as to handling it within certain limits, but I was certainly interested to know what he was doing and expected regular and accurate cables.

During the 53 days of that Brazilian trip I sent 15 cablegrams. All but four were insisting upon information which I was not receiving. Two promised to request my Richmond office to send him \$600. Only four discussed matters of purchase and sale. One suggested, "Address not Cannon Methodist but Cannon Western to insure promptness," which was my actual reason.

From November 12 to May 1, a period of 171 days, I wrote 17 letters and ten telegrams to Mr. Goldhurst. Two of these telegrams were to forbid sending any communications to Washington, owing to the illness of my wife. Five letters and one telegram deal chiefly with my efforts to raise the balance of \$2,500 which I promised to do, and which I finally did. Eight letters and three telegrams insist almost entirely upon prompt and accurate statements of account.

By this record, there were 144 days out of the 171 in which I did not communicate with Mr. Goldhurst. As that period was the winter and spring of 1928, those who recall my activities during that period can bear witness that I did not permit my stock transactions to interfere with my other activities. I was not an "avid" speculator, although I was a very mistaken one, and I sincerely regret my mistakes.

Third: The editorial in *The Christian Century* accuses me of covetousness. That I flatly deny as positively contrary to my record of an open life. For twenty years I was president of Blackstone college and have today many thousands of dollars of notes of girls too poor to get an education, and I personally paid their way in the college and took their notes in settlement, which notes they have been unable to pay.

For thirty years I have held positions in prohibition work for which I was offered and could have asked a good salary. For the time I could give to that work the total would certainly reach \$75,000. I have never yet received one dollar for any services rendered the prohibition cause.

I put \$60,000—all that I ever had made and part of which I borrowed—to establish with other friends a dry newspaper in Richmond, Virginia. When that paper suspended publication, after both state and national prohibition had been won, my wife and I thought the money was well spent. I still owe \$10,000 for obligations incurred in prohibition work.

I have doubtless many faults, but covetousness is not and never has been one of them.

The reference by the editor in his editorial criticism of me to the secretary of the Federal council was not only uncalled for but was unkind, but it was entirely characteristic of that censorious, infallible perfection of the editor in his treatment of other persons or organizations. I am sure that, had the editor been present on the Sea of Galilee, he would have disapproved the act of Jesus in restoring Peter to his apostleship, and also of his appearing first of all on the resurrection morning to Mary Magdalene out of whom he had cast seven devils.

Accepting the statement of the editor that he has "no desire to be censorious," I simply ask for the publication of the above statement in the columns of the same paper in which he has seen fit to discuss me and to pass judgment upon me.

Washington, D. C.

JAMES CANNON, JR.

[We have no desire to make any further comment upon the merits of the issue which Bishop Cannon's speculative adventures

precipitated in the Methodist church, south, and in the organized prohibition movement. If we desired to pursue the matter farther our best comment would be merely to republish side by side with the bishop's self-justifying analysis of his bucketshop dealings, the actual correspondence itself. But this correspondence already received wide publicity, and Bishop Cannon's confession of wrongdoing is so sincere that we prefer to take his words of contrition instead of his words of self-justification as reflecting his real feeling about the whole sorry business. Manifestly, the innocent looking transaction which Bishop Cannon describes on the one side does not go consistently with his confession of wrongdoing on the other. Both cannot be true. The Christian Century cannot do otherwise than respond to the plea with which he closes his article and accept his confession as a genuine expression of his poignant sense of wrongdoing.

It was not necessary for Bishop Cannon to repeat his confession in order to win our forgiveness. In so far as we share in the consequences of his wrongdoing we had already forgiven him and restored him to the position which formerly he held in our esteem. The bishop's confession is worthy of him as a bishop and a Christian, and if we could do so, we would restore him not only to our personal confidence, but to his position of leadership in the church and the cause of prohibition. But, alas, this latter is not within our power. That leadership has been forfeited, because its chief asset was the public's confidence in the irrefragable integrity of the leader himself. He has been the spear point of a great attack upon evil. The spear point has been blunted, if not broken. The world is not gentle and forgiving. The principalities and powers of darkness against which Bishop Cannon has led the forces of righteousness will continue to see only his wrongdoing and with hellish glee will scorn his words of penitence. As the instrument of the great cause which he has so ably represented for many years, Bishop Cannon's moral power as a public leader has appreciably shrunk as a result of the wrongdoing for which he has made confession. He is a lost leader. It is terrible to say so. It was terrible to say it once; its tragedy does not grow less with saying it again. There are other services Bishop Cannon can render the same cause and many other causes in other positions and places, but the cause itself will suffer so long as he continues to stand before the world as its most conspicuous symbol.—THE EDITORS.]

CORRESPONDENCE

Uniting for Worship

EDITOR, THE CHRISTIAN CENTURY:

SIR: Near the beginning of the year, I proposed to our ministerium that we arrange for a union communion service sometime during the year. The proposal met with the hearty approval of all the ministers, and arrangements were made to have the service in connection with the celebration of Pentecost. There are seven denominations, all Protestant, represented in Lewisburg, which is the seat of Bucknell university. The proposed service could not be held on Pentecost Sunday on account of the university commencement program, so arrangements were made to hold the service the first Sunday in June. The respective churches participating, each conducted its own Sunday school at the usual hour, and then at the hour of worship all assembled as one congregation in the Lutheran church, as it has the most commodious auditorium. The churches participating in this union communion service were the Baptist, Christian, Evangelical, Lutheran, Methodist, Presbyterian, and Reformed. The method of observing the Lord's supper was somewhat different from that which any of the participating churches were accustomed to, incorporating as we did features used by each and at the same time omitting some features peculiar to each.

From the first note of the organ prelude until the large audience was dismissed, a spirit of reverence and joyful expectancy was increasingly manifest. The entire service, consisting of the call to worship, special music features, responsive reading, scripture

lesson, congregational singing, prayers, a ten minute communion meditation, and the passing of the communion emblems consumed but one hour. Something near a thousand communicants were served by thirty elders and deacons from the different churches.

The large audience, made up of boys and girls, young men and young women, and men and women from every walk of life, was caused to realize in a forceful manner the truth of the paraphrased text, "How good, how pleasant, and how profitable an experience it is for believers to worship together in unity." In my fifty-five years of ministerial experience in cities small and large I have never witnessed a more impressive service. The following day at the monthly ministerial meeting it was decided to hold a Union Pentecost Communion service each year in harmony with the expressed wish of representatives from the different congregations.

Lewisburg, Pa.

D. M. HELFENSTEIN.

Making Gaps in the Wall of Prejudice

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor Harlow's article, "The Color Bar in the Churches," recounts experiences that are typical and very general in church relationships throughout the country, and I agree decidedly that there is no point where our so-called Christianity fails more lamentably than in this matter of interracial fellowship. I do want, however, to give a few illustrations of what is being done by church groups that shows a trend in a more hopeful direction.

A few years ago the Federal council of churches, through its commission on race relations, established a church women's committee which now consists of sixty women, Negro and white in nearly equal proportion, representing 24 denominations and affiliated national religious organizations. On June 20, at Oberlin, Ohio, this committee held its third national conference, at which time between one and two hundred delegates met for three days of discussion and inspirational sessions. At these conferences the delegates were housed in the same building, ate in one dining room and mingled in interracial fellowship in a perfectly natural and informal manner. While this was a new experience to many who attended and, at first, no doubt, startled a few, it was found to be one of the really helpful and revealing features of the conferences.

A definite effort is made to secure equal numbers of white and Negro delegates so that neither group shall feel in the minority, and particular emphasis is laid on the social periods, at meals and at afternoon tea. In those ways the delegates really become acquainted with each other and by the end of the conference many of them are beginning to think and judge in terms of personality rather than of race. That the influence of the conferences carries over into the relationships of the delegates in their home communities is attested to in an encouraging number of instances. State and local interracial conferences of church women are promoted on the same basis, meetings being held only in such places and hotels as give the same privileges to all guests irrespective of race.

Another activity of the church women's committee is a large interracial reception at International house, New York city, at the time of the Harmon exhibition of art by Negroes. At the reception held last winter the receiving group consisted of the white chairman of the committee, the Negro vice-chairman and the white widow of the founder of the Harmon foundation. The hostesses who poured and served were an equal number of white and Negro women. Judging by the sound and appearance, the several hundred guests thoroughly enjoyed themselves.

These illustrations are typical of the stand which the church women's committee has taken for a truly interracial program. I have mentioned the social contacts, which are only a minor phase of the committee's activities, because they show that even among such conservative groups as church women it is possible to make gaps in the wall of prejudice which is usually thickest at that point.

New York City.

KATHERINE GARDNER.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Bowie Comments on Dr. Delany's Withdrawal from Episcopal Church

Speaking of the withdrawal of Dr. Selwyn P. Delany, pastor of the Church of St. Mary the Virgin, New York city, from the Episcopal church, to join the Roman Catholic church, Dr. W. Russell Bowie, of Grace Episcopal church, New York, made this comment: "The withdrawal of Dr. Delany is an evidence that the spirit of liberty and flexibility of mind which refuses to go back to medievalism is too strong for those who want to fasten what they call Catholic authority upon the Episcopal church. Dr. Delany was an able and earnest man, widely liked by his associates in this diocese, and one who will personally be much missed; but the more conspicuously in recent years he has proclaimed what he thought to be the spirit of the Episcopal church, the more conspicuously it now appears that all the while he was misrepresenting what the spirit really is."

Women's Interracial Conference Meets at Oberlin

The findings of the third Interracial conference of church women, held under the auspices of the Federal council, at Oberlin college, late in June, emphasize the necessity for an active stand against discriminations on account of race. The recommendations include a request that a study be made of the policy and practice of the denominations with reference to the appointment of Negro missionaries. Among the points for inquiry are the training schools, field of placement, salary scale, living conditions and opportunity for advancement, as compared with conditions affecting white missionaries. The final action of the conference was to authorize the Church women's committee to present by letter and personal conference an urgent request to the Home missions council that arrangements be made for accommodation without racial discriminations for all delegates at the Home missions congress of North America, to be held at Washington, D. C., next December. The chairman of the conference was Mrs. May L. Woodruff, secretary of the Women's missionary society of the Methodist church, and the leader of discussions was Miss Rhoda McCulloch of the national board of the Y. W. C. A.

Reformed Church Synod Discusses Church Union and World Peace

The 124th synod of the Reformed Church in America closed its session at Asbury Park, N. J., June 5. It was found that the reports of the year have indicated a loss in every department except that of Sunday schools, which showed a decided increase. The big item in the session was the matter of church union in general and with the Presbyterian Church in the U. S. A. in particular. Rev. Malcolm J. MacLeod presented the report of the synod's standing committee on union. A motion to drop the whole matter was defeated by a large majority. The final vote registered a three-to-one vote to continue the committee to study the question, instruct the churches further on the sub-

ject and to meet with committees of other denominations looking to possible union. The spirit of the synod was toward closer union of denominations. The item causing most debate was the report of the committee on education for world peace. The synod refused to pass the resolution proposed by the committee against making "a willingness to bear arms a test of citizenship." It also refused to favor the United States becoming a member of the League of Nations. The reasons for this action

seemed to be that the members of the synod considered these things as matters for government rather than church consideration. The resolution "to stand against the program of enlarged and popularized military training in schools and colleges" received a tie vote, 67 to 67. President Hoffman cast the deciding vote in favor of the resolution, thus passing it. All other resolutions—those commanding the Naval treaty and the world court, condemning a million dollar naval building

British Table Talk

London, June 16.

FOR two days and a little more the missionary societies of Britain and Ireland met together last week at High Leigh. They had much to think over, much to give them concern. The representatives who

Missionary Societies Take Counsel

spent those brief, crowded days together knew too much of the world to be blind to its perils at the present hour. Indeed it would not be easy to discover anywhere a hundred and fifty people so rich in experience gathered from the four quarters of the earth. Without exception they agreed that the hour was one of unusual gravity for all who care for the Christian faith, and for all who look for a right relationship between the races of mankind. China, India, Africa—whichever way they looked the skies were overcast. Yet there was much to be done by those who shared the fellowship of the Christian life and hope. The very perils of the time drove them down to a fellowship on a deeper level. Three may be noted out of the many interests of that conference. Its members were busy upon the task of following up the visit of Dr. J. R. Mott, who has greatly moved the many groups to whom he unfolded the character as he saw it of the modern situation. These preparations included a more thorough treatment of recruiting, and a more effective approach to universities, public schools, the younger minister, and groups of laymen. Then there was the helpful visit of Dr. Butterfield, who expounded in his masterly way the "Rural Reconstruction Unit" scheme for India. It is believed with some confidence that his visit to India will initiate a new method of dealing with rural India. Last, there was in the conference Dr. Cheng, who not only enabled the members to "get behind" the five years' campaign in China but also guided them in their last devotional session to seek for a greater passion and enthusiasm in this service.

* * *

The Simon Report

The first volume of the Simon report has had a good press in this country. The unanimity of the report is reflected in the unanimity shown in the comments. This is true of Volume I; so far we can only infer what Volume II will reveal. The book has been sold much more than the publishers expected, and at the present

moment it is being reprinted. The price has been kept low (3 shillings) with commendable good sense. Some attacks made upon it in India are read with respect; but some which described it as an insult are considered to have what theologians call a "tendency"—indeed, so swift was this severe judgment reached and pronounced that readers are tempted to believe that sentence was passed before the trial took place. It is, however, coming home slowly to our people that so far as the spokesmen of Hinduism are concerned, whether they are called moderate or not, they are substantially at one in their demands and are in dead earnest. I find that our friends who know India best take the gravest view of the immediate future. "Ten years of trouble," one says. "The hour of opportunity is going fast, and may be over," another says. "We must break the fatal sequence of violence followed by counter-violence," another says, "but where can we begin?" What is hard to discover is something like a considered alternative to the proposals for "dominion status." The Simon report, volume one, has at least demonstrated the complexity of the problems which must be met in India whatever rule is established there. To compare India to Ireland is to ignore the very important difference that that part of Ireland which is now the Free State is homogeneous in race and its inhabitants are overwhelmingly of the same religion. India is a continent occupied by many races which hold different creeds. It is still to be desired that the round table conference may provide a halt at least if not a place of reconciliation.

* * *

Happenings of The Week

The news of the death of Sir Henry Segrave came as a great shock. There is no doubt that he was one of the men whom we as a people sincerely admired. There are few voices raised to question the wisdom of such a devotion to speed as he showed; he is ranked with the men who first experimented in the air or climbed the Himalayas or sought the poles. It is recognized that only at the cost of such daring experiments can the race complete its victory and bring all things under its feet. . . . Lord Strickland has just flown home from Malta. The situation in that island is becoming intolerable, and it looks as if his return will hasten de-

(Continued on next page)

program in the U. S. and favoring the seeking of peace, and the continuation of the committee—were passed by a large majority. Last year resulted in a foreign mission deficit for the Reformed church of \$23,000.

New York Congregationalist Leaders Pay Tribute to Dr. Jefferson

A committee headed by Dr. Cadman, appointed to draft a resolution expressing the appreciation by New York Congregational churches of the work of Dr. Charles E. Jefferson, drew up an extended resolution, from which we quote: "As a preacher our brother has conferred lasting distinction upon the ministerial office. His pulpit utterances reveal a vital unity between his regenerative experience and his theology. The best elements of his intellectual and spiritual powers are happily blended in those memorable sermons which have been heard and heeded not only by the members of his flock but by the Christian world at large. Simplicity, strength, appositeness of allusion and the sense of the inevitable word or telling phrase characterize his expositions of life's major values. Those who have been blessed and upraised by Dr. Jefferson's ministry of the truth were never out of touch with the risen and living Christ. He has not subjected that ministry to the shiftings and catchwords of the hour. He concentrated from the first upon Chris-

tianity's lasting ideals and these were fearlessly, yet persuasively, applied to present problems. Hence his noble and exalted service in this respect has placed the church universal under permanent obligations." Dr. Jefferson concludes his pastorate at Broadway tabernacle, which began in 1898, on his 70th birthday, Aug. 29. After that date he will continue as honorary minister of the church.

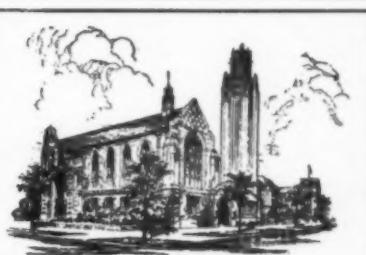
Bishop Hughes Is in England

Bishop E. H. Hughes, of Chicago, sailed for England, with Mrs. Hughes and their daughter, on June 11. Bishop Hughes represents his church at the British Wesleyan conference.

Presbyterians and Methodists Continue Union Negotiations

The department of church cooperation and union of the Presbyterian Church in the U. S. A. has, since the sessions of the general assembly at Cincinnati, continued, as directed by the assembly, negotiations with official representatives of the Methodist Episcopal church. An informal conference was held June 10 at Atlantic City. The representatives of the Presbyterian department of church cooperation and union who attended were: Dr. J. Ross Stevenson, chairman; Dr. Lewis Mudge, secretary; Dr. W. P. Merrill, Dr. Joseph A. Vance, and Mr. Holmes Forsyth.

Dr. Stevenson presided as chairman, and Dr. Antrim of the Methodist church as secretary. After extended consideration, it was voted to call a joint conference of the Presbyterian department and of the committee of the Methodist church for March 5, 1931, in Philadelphia. It was further agreed that the secretary of the informal conference, Dr. Antrim, should notify the chairmen of the committees appointed at the conference held in January, 1929, that reports from their committees



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cise measures—perhaps the withdrawal of the constitution. . . . The channel tunnel is not to be undertaken by the government. There is no great enthusiasm for it in these days, and if it is unlikely to be an economic success it will not be built. The old arguments about its danger in time of war do not worry us much, but when we are at the beginning of a new era of movement in the air, the tunnel beneath the sea appears to many slightly out-of-date. . . . The East Africa policy of the government will be made public next week. A compromise will probably be made between the two main schemes, that of the Hilton Young commission and the other, presented by Sir Samuel Wilson. The chief difference lies in the question whether or not a common native policy for Kenya, Aganda and Tanganyika shall be laid down, when the administrative union is brought about, and the lieutenant-governor is appointed, or whether that shall be left in abeyance, which means, practically, to be settled in East Africa itself.

EDWARD SHILLITO.

And So Forth

The first test match has been won by England today after a splendid fight. The nation has been following the play of these four days with the keenest interest, and this afternoon the excitement was intense. Cricket has most decidedly regained its hold on our people. . . . It is 1500 years this summer since St. Augustine died at Hippo. One of the best books written upon this saint is by Miss Eleanor McDougall of the Madras Christian college. It is a study in personal religion, and it is also an anthology of the most beautiful passages in St. Augustine. It is signifi-

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would be expected at this conference. The chairmen referred to are: Bishop McDowell of the committee on doctrine and polity and Dr. Swearingen of the committee on administration and trusts.

Quaker Heads World Survey for International Peace Conference

Bertram Pickard, international Quaker

leader at Geneva, is chairman of the commission which will conduct a complete survey of efforts being made by religious agencies throughout the world to further international peace. Thirteen other leaders in religious and social service have accepted positions on the commission, which is operating under the auspices of the

World conference for international peace through religion, which has headquarters in New York city. Among these members are: Paul Kellogg, Henry A. Atkinson, Robert E. Hume, Rabbi Pool, Walter Getty, all of New York; Dr. Ariel Mension, Jerusalem; K. Natarajan, India; T. T. Lew, China; Rennie Smith,

Laymen Speak on Applying Social Gospel

"PREACH the simple gospel!" How many times ministers who have dared to dabble in social and industrial questions have been met with that exhortation and warning from their leading laymen! Whoever was responsible for the decision to devote the third quadrennial conference on the economic order, held in Evanston, Ill., on June 17, 18, and 19, to the consideration of "The Layman and the Economic Order" was no mean strategist. For it is high time that the "simple-gospel" platitude was challenged and the eyes of laymen were opened to the wider ranges of gospel application. No such meeting with the laymen "in front" ever took place before, it is believed, in America, or any other land for that matter. The conference will have a large significance, therefore, not only for the Methodist Episcopal church, under the auspices of whose federation for social service it was held, but also for all organized Christianity. The attendance at Evanston was not large, but the event will mean, without doubt, a new appraisal of the importance and value of so-called "social Christianity."

Sky the Limit

With but one exception, every principal speaker and discussion leader was a layman, and when it came to the expression of opinions the sponsors of the conference evidently had only one rule—"the sky is the limit." It was the "liveliest" meeting in the experience of many old-timers in the institute and convention business. The discussions were conducted in perfect good taste but without fear or favor, and covered a wide variety of themes.

Prof. George A. Coe of New York sounded a reverberating keynote at the opening session in his presentation of "The Comparative Responsibility of Preacher and Layman for the Economic Order." Something of the vibrant character of this address is revealed in two of the closing paragraphs, in which the speaker said:

"If God is an ethical being, we shall experience the divine operation within us whenever we look straight into the faces of the human beings with whom we have to do, and permit them to look straight into our own eyes. What do we mean when we say that a divine power is at work in history unless it is that when we men really discover one another a voice within commands us, 'Put off thy shoes from off thy feet, for the place wherein thou standest is holy ground'? The irreligiousness of our economic order is revealed not only in the cruelty of some of its results, not only in the depressed and stunted personalities that cry to us from the wayside, but also in its systematic denial that human life is holy ground.

"It is time for laymen to realize that they must become ethically original, or

they cannot know God, the Ethical Creator. Let us have done with platitudinous spirituality! It is an ally and reinforcement of the practical materialism that we say we deplore. Let us stop talking of religion and business, and even of religion in business, as if these were different sorts of things that need to be combined. Rather, let us frankly admit that whatever our business or occupation is, that our religion is."

Conservatives Represented

Representing the ultra-conservative group of laymen came J. E. Edgerton of the National Association of Manufacturers, to discuss the "social creed" of the federation. He found no particular fault with the ideals set forth in that creed, but he wanted more "evangelism" and less legal coercion of business and industry. "I do not think," said he, "our social order can be helpfully changed except through changing the hearts of men who make it." No other session of the three days so bristled with penetrating questions as did the one in which Mr. Edgerton spoke. Delegates wanted to know why Mr. Edgerton would bar out of industry men whose opinions he believed to be "dangerous." They asked why the city of Detroit in times of unemployment had to furnish \$700,000 a month to take care of Henry Ford's idle workers.

The responsibility of the layman who finds himself in the teaching profession was discussed by Prof. C. J. Bushnell of the University of the City of Toledo, who declared that the Christian religion is a "way of life" and not dogmatic belief or membership in a church. "We must get back to the simple teachings of Jesus: fatherhood of God, brotherhood of man, social justice, friendly service," he said. "Science is the great ally of democracy and Christianity. The methods of science are observation, record, comparison, hypothesis, test. Truth is the thought-bridge for the traffic of life, and it is in constant need of repair. Here is the task for science." The address provoked a discussion on propaganda and the subsidizing of professors and teachers by "big business" in which both Prof. Coe and Dr. Harry F. Ward participated. "The teacher must not deal in propaganda," Prof. Coe insisted. "His object should be to open eyes by presenting all sides, seeking out the dominating facts, and letting his students thus discover the truth." Dr. Ward, the secretary of the federation, who presided at each session except the last and summed up the discussions, asked why no denominational educational voice has yet been raised respecting the revelations of the Federal trade commission that professors have been subsidized by public utilities—"sold out for thirty pieces of silver"—bought and paid for pushing books

upon the public which are nothing but paid propaganda.

Courts, Lawyers and Social Justice

At the Wednesday morning session, Thomas C. McConnell, son of Bishop Francis J. McConnell, read a brilliant and fearless paper on "The Responsibility of the Layman as Lawyer," in which he dealt with unfairness in the courts to labor unions, and the abuse of injunctions. He also pointed out the clash between traditions and progressive legislation of a social nature. "The whole social structure," said he, "is in the hands of the courts."

The session of the conference devoted to the study of the cooperative principle in industry, when D. N. Geyer of the Pure Milk association of Chicago told the story of that organization, was exceedingly illuminating. At the close of the discussion following this address, Dr. Ward drew attention to the fact that there is a very close connection between the cooperative ethic and the Christian ethic. "Technical monopoly is inevitable," he declared, "but we must have an economics of control." Citing the fact that "only last week" scores of truck-loads of vegetables were dumped into the river in New York city because of overproduction while thousands of men, women, and children on the east side were underfed, Dr. Ward pointed out that "unemployment," "overproduction," and other phenomena of the present order are significant signs of its inadequacy. He also took occasion to remind the delegates that there are deep underlying issues in the whole economic structure of society of which certain surface developments are only passing expressions. To these basic questions, preachers and indeed all leaders must address themselves.

Bankers Speak

There were bankers present at Evanston, also. Harry A. Wheeler of the First National bank of Chicago spoke on "The Responsibility of the Layman as Employer and Manager." He felt that this responsibility was, first, to the public; second, to the shareholder; third, to his reserves, and, fourth, to his employees. Notwithstanding the fact that business today is poor—a condition due, according to Mr. Wheeler, to a "declining commodity market"—the speaker professed to believe that the relation between employer and employee "is growing better and better as units grow larger."

The other banker on the program was James H. Causey of New York and Denver, who was characterized as a "representative of the newer capitalism." He regarded the power industry as "one of the outstanding unethical structures of our

(Continued on next page)

England and John A. Ryan, Washington. The report of the commission will be made at the conference which is to be held in 1932. Thus far, 20 world religions are cooperating in preparations for the conference.

University Seminar to Jerusalem En Route

The second annual American university seminar to Palestine, under the leadership of Dr. Arthur J. Jackson, director of the department of religion of the American university (Methodist), Washington, D. C., sailed from New York June 17. En route the seminar was to visit Paris, the Passion play, Rome and Naples, with opportunities also to visit other points of historical interest. The seminar will spend the period from July 15 to Aug. 15 in study at the American School of Oriental Research in Jerusalem.

Death of Rev. G. E. Osgood, Veteran Rector

Rev. George E. Osgood, oldest active clergyman of his diocese in point of service, veteran rector of Grace Episcopal church, North Attleborough, Mass., where he entered last January upon the 50th year of his rectorship, died after a day's illness

LAYMEN ON SOCIAL GOSPEL (Continued from preceding page)

country and our time," and predicted that its influence was bound to bring on international complications.

One of the most delightful and inspiring features of the Evanston conference was the "Fellowship dinner," of which Professor H. F. Rall was the toastmaster. The dinner was held on Wednesday evening in the Congregational church of Evanston and proved to be an old-fashioned Methodist testimony meeting with a new theme. In an informal way, the delegates related their "experiences" not simply from the traditional individualistic angle but in their relation to the progress of social Christianity. Of outstanding interest was the simple story told by Irene Hogan, a mill girl of Marion, N. C., who described the long hours, the unsanitary conditions, and the persecutions the workers had to endure in the textile mill in which she was formerly employed. Miss Mary McDowell of Chicago was there. She gave her hearers a vivid picture of the stockyard district of Chicago in the old days when she went about the great packing plants urging the men to "organize." Miss Josephine Kazor, an organizer in the textile industry, who had just come from Nazareth, Pa., where she had been arrested while singing "America" and unjustly imprisoned for championing the cause of the workers, testified that her eyes were being opened to the attitude of the ministry toward social and economic questions, for she had always thought they had no particular interest in these issues. This is the young woman who was turned out of the Young Women's Christian association in New Bedford, Mass., because she had been arrested and imprisoned during the strike in that city.

Opposing Points of View

No more trenchant setting forth of the issues that were faced during the three

on June 10. Early last December he had seen the church building to which he had devoted his life's service burned down, with the parish house as well. His efforts to rebuild, it is believed by his friends, were too strenuous for one of his age—four days before his death he had passed his 76th milestone. Mr. Osgood had brought his parish up from the small coterie that characterized Episcopal churches in most New England towns 50 years ago into a thriving organization, and he was regarded as the first citizen of his town. Six Massachusetts parishes and missions were planted by him while he was minister at North Attleborough. When Bishop Lawrence, in 1894, established the archdeaconry system to foster interest in diocesan missions, Mr. Osgood was elected the first secretary of the archdeaconry of New Bedford, and he held that office until his death. Dr. Phillips E. Osgood, rector of St. Mark's church, Minneapolis, only son of Mr. Osgood, assisted at the burial service.

Southern Methodist Leader Elected Trustee of Rosenwald Fund

Rev. Will W. Alexander, of Atlanta, Ga., director of the commission on inter-racial cooperation, has been elected a trustee of the Rosenwald fund, \$30 million dol-

lars by the delegates at the Evanston conference on the economic order could be quoted than the statement made by Prof. Bushnell in his address on "The Responsibility of the Layman as Professor, Especially in the Social Sciences." He called upon his hearers to look at the characteristics of the present economic order of capitalism with its profit and wage system, and said:

Facing the Facts

"This order is marked by machine production, capital concentration, and class cleavages, and we have the tragedies of overproduction and underconsumption. This system has produced goods, made a shorter working day, and raised the standard of living, but it has also increased the expense of marketing until the cost of selling now in many instances almost equals the cost of production. The present order likewise is responsible for the wide disparity of incomes and opportunities, for waste of resources, overproduction, recurring unemployment, and conditions of parasitism. In general, the public takes two attitudes toward the economic order, one conservative, the other progressive. The conservative pins his faith to the autocratic method; he distrusts human nature, believes in private ownership, secrecy, shifting burdens to the backs of the workers and consumers. But the liberal is democratic, asserts his belief in human nature, reads the lessons of history, has faith in universal suffrage and the power of education."

There you have the opposing points of view. The Evanston conference dealt frankly with both. It will not be long, it is hoped, before the other great denominations of America will follow the lead of the Methodists and call upon their ministers and laymen together to face the problems of the new day in the light of the teachings of Jesus Christ.

L. O. HARTMAN.

lar benevolent and research organization which for a number of years has been distributing millions in the south to promote education and health, with particular interest in Negro welfare. Dr. Alexander becomes one of the two trustees representing the south in the handling of this vast sum. He is an alumnus of Vanderbilt university and a member of the Tennessee conference of the Methodist church, south, in which he formerly held important pastorates.

International Schools for Leadership Training

Three international schools for leadership training will be held this summer: at Lake Geneva, Wis., July 21-Aug. 2; at Geneva Glen, Colo., Aug. 4-16, and at Lake Winnipesaukee, N. H., Aug. 4-16. Of the advanced courses to be offered in each school two are somewhat unique: one is a seminar for pastors, in which the whole educational work of the church

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will be considered from the viewpoint of the pastor; the other course is for present and prospective leadership training instructors.

"Dick" Sheppard Is Hopeful Of the Church

Dean H. R. L. ("Dick") Sheppard, in a new book, "My Hopes and Fears for the Church," writes that "the present generation, which has removed itself from clerical control, is interested neither in ecclesiastical subtleties nor in the disputes of its forefathers; yet the figure of Jesus

Christ never allured the human heart with stronger appeal. Men may fail to follow him, but which of us would deny that it is only moral cowardice that prevents them following. . . . I am convinced that men and women are earnestly desirous for a religion which they can wholeheartedly accept, and which would give them 'the power to become,' and the standards of righteousness and decency that modern conditions make it so hard to determine." "As Christianity is now presented," continues the dean, "it requires men to accept certain intellectual statements, after

which it hopes that they may live admirable lives. I have sometimes felt that one of the reasons why there appears to be so much justification for the charge of lack of virility in church people is that many of them have been authoritatively encouraged to stifle rather than to face their doubts in all honesty. Cannot the Lambeth conference declare from the house-tops that Christianity demands only one thing from man, namely, that he should endeavor to follow the example of Jesus Christ in incorruption of living? But that would mean so great a change in

Special Correspondence from India

Poona, May 26.

WITH the arrest of Mahatma Gandhi and his imprisonment by the British government without trial early in May the campaign of civil disobedience has only won wider public support. The public demonstrations throughout the country organized as a protest against his arrest were entirely peaceful and non-violent, except at Sholapur, where the mob, mostly composed of mill-hands, indulged in acts of lawlessness, involving the death of three policemen, and the burning of a public office. The civil authorities, finding themselves helpless to cope with the situation, sought the aid of the military, and the city has been under martial law now for some days. The severe punishments and fines and corporal punishments which the military officers have been inflicting on those who have been charged with various offences have called forth vigorous protests from all over the country and from the poet Tagore, who is now in England.

* * *

Gandhi Movement Gathers Strength

Undaunted by such outbreaks of violence and consequent unfortunate results the leaders of the congress have been valiantly and faithfully carrying out the program laid down by Mahatma Gandhi.

Mr. Abbas Tyebji, who was appointed by Mr. Gandhi himself as his successor to carry on his work after his arrest, led the volunteers in the raid on the salt depot at Darsana but he was arrested immediately and sent to prison. Mrs. Sirojini Naidu, who took Mr. Tyebji's place, has also been arrested and sentenced to nine months' imprisonment. The arrest of the leaders in such quick succession, far from weakening the movement, has only helped to bring about an unparalleled rallying of the country. Volunteers in large numbers are pouring into the small place, Darsana, to take the place of those arrested or incapacitated by the police. These volunteers come prepared to suffer to the utmost and even meet death, and therefore the police force on duty find the task of keeping away the volunteers from the salt depot extremely difficult. It is obviously impossible for the government to arrest and keep in prison the thousands of volunteers who come prepared to break the salt laws. The police are therefore adopting the policy of using force and preventing them from manufacturing salt or taking possession of the salt stored at Darsana and other places.

* * *

Women Taken Prisoners

The government has now abandoned the policy of not arresting the women leaders of the civil disobedience movement. The first one arrested was Mrs. Lakshmi Pathy of Madras, a prominent social worker, and she has been sentenced for one year's imprisonment for breaking the salt law. Soon afterwards, Mrs. Kamaladevi Chattopadhyay, a pioneer worker in the women's movement in India, was arrested in Bombay and sentenced to nine months' imprisonment. A few days ago the world famous Indian poetess and public worker, Mrs. Sarojini Naidu, who led the raid on the salt depot at Darsana, was arrested and sentenced to nine months' imprisonment. The statement she made before the court which tried her was characteristic of this talented and high-souled lady: "I do not want to take any part in the proceedings of the court. I take full moral responsibility for the whole campaign at Darsana. I was specially nominated by Mahatma Gandhi to succeed him. After Mr. Abbas Tyabji and I initiated the raid on the morning of May 15, it was decided much against my will that I should take no part in yesterday's attack so as not to afford the authorities in charge the least

loophole to say that satyagrahi volunteers were taking shelter behind a woman. But I was on the field and saw man after man brought back in stretchers clubbed senseless by the police. Though I was too far off to witness the actual beating by the police, I am more than satisfied that their brutal violence was met by satyagrahi victims with admirable courage and perfect non-violence, of which I am proud. . . . I saw at the northern end of the salt pans a crowd of volunteers being beaten back by the police and I walked across to encourage and exhort them to act like true satyagrahis in accordance with their pledge and to hold their ground with courage and endurance under great provocation and danger in the spirit of absolute non-violence which is the very core and center of Mahatma Gandhi's teaching. Meantime I was put under arrest."

* * *

Mahatma Gandhi's Terms For Settlement

The interview of Mr. George Slocombe, the representative of the Daily Herald of London with Mr. Gandhi in the Poona prison, over which there has been so much excitement in conservative circles in Great Britain, has raised hopes in many quarters of the possibility of arriving at a settlement. Mr. Gandhi made it clear to Mr. Slocombe that he was prepared to recommend to congress the suspension of the civil disobedience movement and cooperate in the round table conference on the following terms: (1) The terms of reference of the round table conference must include the framing of a constitution giving India the substance of independence. (2) The repeal of the salt tax, prohibition of liquor and ban on foreign cloth. (3) Amnesty for prisoners convicted of political offences to coincide with the end of civil disobedience campaign. (4) The remaining seven points in Mr. Gandhi's letter to the viceroy to be left for future discussion. Mr. Slocombe, after the interview, was convinced that conciliation will be met with conciliation on the part of Mahatma Gandhi who in his opinion "now incarnates the very soul of India." Whether the interview by Mr. Slocombe has been inspired by the labor cabinet or not no one can say, but the terms of settlement as elicited from Mr. Gandhi have been received with a chorus of approval even by the leaders of the moderate political party who have been opposed to Mr. Gandhi's methods of civil disobedience.

P. O. PHILIP.

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the way in which the church expresses itself; it would require a new outlook, and a new emphasis, which would gravely disturb the orthodox but greatly enlarge the boundaries of the church."

Dr. C. G. Chappell**Goes to Houston**

Rev. Clovis G. Campbell has been transferred from First Methodist church, Memphis, Tenn., to First church, Houston, Tex., to succeed Dr. A. Frank Smith, who was elected bishop at the general conference of the Methodist church, south.

Dr. Niebuhr Received Honorary Degree at Wesleyan U.

Dr. Reinhold Niebuhr received the degree of doctor of divinity at the recent commencement of Wesleyan university, Middletown, Conn.

Dr. Poling Speaks for Church Union

At the recent meetings of the general synod of the Reformed church in America, held in Asbury Park, New Jersey, last month, Dr. Daniel A. Poling, in his address as retiring president, declared that he "prayed" that the report of the synod's special commission on merger would be adopted and the commission continued. The report of the commission recommended union with the Presbyterian Church in the U. S. A. Dr. Poling said he believed that world evangelism waits on Christian union. "I believe fully in our own committee," he said. "I endorse the work it has done. I pray that its report may be adopted and its commission extended. The spirit with which it has proceeded, the poise of its leadership and the definite progress it has made justify general synod's unqualified commendation."

Beyond this the United Church of China, the rising indigenous Church of South India, the United Church of Canada, the new Presbyterian union in Scotland, the Congregational-Christian amalgamation in the United States and many other similar projects cheer us on our way. Let us continue and strengthen our cooperative enterprises on the mission field. "Let us reaffirm our endorsement of the Federal Council of Churches of Christ in America and let us join with our fellow-Christians on every occasion when in community, state, national and international affairs the kingdom of God should have a united command."

Three Denominations Find Points Of Agreement

A joint conference of representatives of the Methodist Episcopal church north, the Presbyterian Church in the U. S. A. and the Protestant Episcopal church, meeting at Atlantic City, June 10, 11, found "ourselves and the communions we represent in substantial agreement in their formal pronouncements." "1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity. 2. We find complete agreement upon the importance of the principle of the separation of church and state as guaranteed in the constitution of the

United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that the function of the church is not to govern or to seek to govern political action, but to further the influence of Christian principles in society. 3. Our three communions are as one in recognizing the authority of the church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion and voluntary penance as being more consonant with our Lord's teaching." On the "important moral questions of the day"—the Christian home and marriage, international peace, racial relations, industrial and economic evils and ideals, the importance of religion in the field of education—general agreement was found in all three denominations. These "findings" are reported by Herbert Welch, J. Ross Stevenson and Edward L. Parsons, of the Methodist, Presbyterian and Episcopal commissions respectively.

BOOKS RECEIVED

Rusticus Loquitur, or The Old Light and the New in the Punjab Village, by Malcolm Lyall Darling. Oxford University Press, \$6.00. The Missionary, by Edison Marshall. Cosmopolitan Book Corporation, \$2.00.

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